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RECORD OF CHRISTIAN WORK

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Volume 50 Number 11

In This Issue:

Prison Songs: A Thanksgiving Sermon
C. T. Studd: Crusader for Christ
Lion Stories—with Point
Doing and Being v. Discussing
With Christ in Arabia
The Sermon on the Mount
Studies in the Acts and Epistles
Meditations in Mark
The Foundations of Israel's History

WALLACE W. ANDERSON MRS. DAN CRAWFORD
WILFRED T. GRENFELL PAUL W. HARRISON THOMAS W. GRAHAM
MILTON T. STAUFFER W. DOUGLAS MACKENZIE

(Full Table of Contents on third page within)

NOVEMBER + 1931

NORTHFIELD ADDRESSES TO COME!

Among Northfield Conferences addresses that will appear in the pages of the RECORD *as space permits from month to month are the following:*

WARD W. ADAIR
The Inchcape Rock—A Study in Retribution

ADAM BURNET, GLASGOW, SCOTLAND
"Lord, I Believe: Help Thou Mine Unbelief!"—Mark 9. 24
At Bethesda Pool—John 5
Bearing His Cross—Mark 15. 21

RAYMOND CALKINS, CAMBRIDGE, MASS.
The Apocalyptical Element in the Bible: several articles

CHARLES R. ERDMAN, PRINCETON, N. J.
Esther
Essential Christianity—Matthew 16. 13
Illumined Memories—John 12. 16

HERBERT W. GATES, BOSTON
The World or the Will of God?—1 John 2. 15

THOMAS W. GRAHAM, OBERLIN, OHIO
The Sermon on the Mount

J. EAST HARRISON, EAST NORTHFIELD, MASS.
The Christian and the Spirit of the Age

MAURICE LEVY, PITTSFIELD, MASS.
Five addresses under the theme "Greater Things than These"

BOYNTON MERRILL, WEST NEWTON, MASS.
The Land of Thy Sojourn—Genesis 17. 8
The Sense of Wonder

G. CAMPBELL MORGAN, PHILADELPHIA
The Person of Our Lord
Behold the Man!—John 19. 5
I am Alive!—Revelation 1. 18
Paul in Athens—Acts 17
Never Man So Spake!—John 7. 46
Jesus Stood before the Governor—Matthew 27. 11
Christ and the Rich Young Ruler—Mark 10. 17
Jesus Saith unto Him—John 13. 17
The Revelation of Jesus—Revelation 1. 1
Revival—Habbakuk 3. 2
The Reigning Christ—2 Corinthians 15. 25

HOWARD MORGAN, LEXINGTON, KY.
Christ and Impossible People—Luke 14. 35

IN DECEMBER
Christmas Number

The Person and Work of Jesus of Nazareth

Why Jesus?—Paul Scherer

The Unbelief of Christ's Brethren—J. East Harrison

The Reigning Christ—G. Campbell Morgan

Lord and Master—Robert E. Speer

The Changeless Christ: A Sonnet—Clarence A. Vincent

The Chosen People and the Land

Christmas in Palestine—W. M. Christie

A Christian's Debt to the Jews—G. A. Johnston-Ross

Our Christmas Book Table

And other articles.

A. T. ROBERTSON, LOUISVILLE, KY.
Keeping the Fire Blazing—2 Timothy 1. 1–7

HOMER RODEHEAVER, WINONA LAKE, INDIANA
Practical Suggestions about Hymns and Their Use: several articles

PAUL SCHERER, NEW YORK
In Search of God—Matthew 11. 2–4
Why Jesus?—John 1. 26
Commemoration or Recovery?—Acts 2. 4
The Romance of a Book
The Challenge of the Christian Church—Numbers 10. 29–31
After Death, What?

MILTON T. STAUFFER, NEW BRUNSWICK, N. J.
Wells, but No Water—John 4
Living Water
What Price Water of Life?
Women Carrying the Water of Life

JAMES I. VANCE, NASHVILLE, TENN.
Is There A God?—Psalm 14
Is There A Soul, and What Is Its Value?—Mark 8. 34–37
Is Religion Worthwhile?—1 Timothy 2
Has Religion A Future?—1 Corinthians 1
Religion's Book—the Bible—2 Timothy 3. 14, 15
The Lost Chord

EARL L. WOLSLAGEL, NEW YORK
Music—A Human Necessity
A Well-Balanced Diet of Music—The Need of Our Churches
Suggestions for Song Leaders and Choir Members

Also addresses by Clarence A. Barbour, George A. Buttrick, J. Stuart Holden, John A. Hutton, J. D. Jones, F. B. Meyer, James Moffatt, James Reid, S. M. Shoemaker, Robert E. Speer, George Stewart, L. M. Sweet, and others.

RECORD OF CHRISTIAN WORK

The Northfield Monthly Magazine

Two Dollars a Year

EAST NORTHFIELD + MASSACHUSETTS

A Lesson in Trust

GERTRUDE ADAMS GRAVES

To crown the autumn of the year
Wise Nature dons her radiant hues:
The maples crimson garments choose,
The beeches golden drap'ries use.

Nor bird, nor beast, nor flow'r, nor tree
Shows aught of question, aught of dread,
But trusts established law instead,—
Fall, winter, spring, and life ahead.

O heart of mine, art thou less wise,
Less trustful of thy Maker's care,
That thou to crown life's close shouldst spare
High hymn of praise and garland rare,

Assured that on the other shore
God hath prepared eternal spring,
That earth's desires to flower shall bring,
And yield rich fruitage for our king?
—"Transcript."

Current Thought

WE DO NOT LIVE in a fool-proof world. —James Truslow Adams.

EVERY SECT has its truth, and every truth has its sect.—Caught at random.

THE CHIEF DANGER TO RELIGION lies in the fact that it has become so respectable.—John Dewey.

THERE ARE THOSE whose hands have sunbeams in them, so that their grasp warms my heart.—Helen Keller.

FAITH involves the element of risk, of venture: but faith in God asks its questions of God.—G. Campbell Morgan.

THIS GENERATION with its Bible still unread is living upon the rumors of the faith blown to it from its fathers' time.—Arthur J. Gossip.

MANY A TRADITIONAL IDEA which circulates among us seems credible only because we have never seriously examined it.—R. Rothe.

I DOUBT if anyone can tell the great good the Sunday schools do in our national life. Every young man and woman and every boy and girl should be encouraged to attend Sunday school and to help build up the Sunday schools in their neighborhood because there is no other field in which as much good can be accomplished.—Vice President Charles Curtis.

THE SNARE OF OUR GENERATION is to be found in the possibility of being endlessly, though also innocently, amused. It is a real snare, because though all might know that a life of a series of amusements was a futile and therefore a miserable one, yet at any given moment each opportunity for amusement is attractive, and at the moment it seems more attractive than something which will call for more effort on our part.—Archbishop of York.

WE ALL HAVE DIFFICULTIES in these days; and difficulties are to be welcomed

The Russian Royal Family's Intimate Life

Revealed by Their *Murdered* Physician, and His Son Who Escaped

READ WHAT RUTH F. ALBERT *Literary Editor of "Christian Herald"* says:

"I've just finished 'The Real Romanovs' and it is great!

Mr. Botkin's intense loyalty to the Russian family may get a jolt by finding that the sale will surpass even that of the 'education of a Princess' by the Grand Duchess Marie.

Naturally his close connection with the Emperor and Empress gives the most graphic picture and the most authentic record that we are apt to have. . . . It is a fascinating book."

With Many Unusual Illustrations $3.00

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God in the Slums

A BOOK OF MODERN MIRACLES

By Hugh Redwood

Commander Evangeline Booth says: "I am not surprised that 150,000 copies have been sold. It is being read as the book of the hour." $1.25

Seeing South America

By John T. Faris

Dr. Faris weaves a bright, chatty, personal narrative — intimate, enchanting, alluring — which brings South America right to our northern doors. Illustrated, $2.50

The EXPOSITOR'S MINISTERS ANNUAL 1932

Compiled and Edited by Joseph McCray Ramsey

A manual of 315 original sermons with service helps and suggestions. Its contributors are men of recognized standing in this country and Great Britain. Among its many features are outline sermons, pericope sermons, prayer meeting talks, prayers, anthems and hymns suitable to the theme of the day, bibliography, brief Sunday School lessons. International arrangement, etc., for every service of the year.

Over 700 Pages. $2.50

Russia in the Grip of Bolshevism

By John Johnson

Secretary All Russian Evangelical Christian Union.

A most informing work written by a native-born Russian who made a special trip through Soviet Russia for this purpose. $1.50

Is God Still Speaking to Men?

By P. W. Philpott, D.D.

"The author is a great evangelist and soul winner — a pleasing personality with a pastor's heart. He knows how to make the Gospel plain and does it." $1.50

Dr. Howard's Remarkably Timely Messages

THE DEFEAT OF FEAR

By Henry Howard, D.D., of Fifth Avenue Church, New York

In this fine series of addresses, Dr. Howard points the way to One whose word is, "Fear not, I am He that liveth and was dead, and behold I am alive for evermore."

A choice series, including also studies based on Paul's immortal injunction to the Philippian Christians — "Whatsoever things are honourable, just, pure, lovely, of good report — think on these things." $2.00

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By Daniel Russell, Pastor in the Rutgers Presbyterian Church New York City

Dr. Russell deals with an age old problem: "Wherewithal shall a young man cleanse his way?" Dr. Russell's understanding of psychology and his treatment of the Cleansing of the Mind, the Affections, the Memory, the Attitudes, the Imagination, the Motives, etc., make this book not only a helpful one, but a real inspiration to all who read it.

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May We Say "Yes"?

AMBUR, N. ARCOT DT., S. INDIA.

Dear Sir:

We are conducting evangelistic missions and retreats at the invitation of missionaries in all the South Indian Churches and Missions. I shall be grateful if you would kindly put my name on the free mailing list of the Missionaries who get a copy of the RECORD OF CHRISTIAN WORK every month. Your magazine would be of great help in our work.

Yours gratefully,

TENGCHOW, HONAN, CHINA.

Dear Sir:

I know some missionaries that have the RECORD sent to them free of charge. If you would kindly send one copy to the missionaries at this station here, we would appreciate it very much. It would be a great help to us.

Yours thankfully,

These and many others have been on our waiting list for several months. Will you help us to fill these urgent calls for missionary subscriptions?

We Can't without Your Help!

Make checks payable to

Free Distribution Fund
RECORD of CHRISTIAN WORK
East Northfield, Mass.

because they are to be faced and overcome. We know that as we overcome one difficulty we shall probably have another waiting for us, but what of that?

Does the road wind uphill all the way?
Yes, to the very end!
Does the day's journey take the whole long day?
From morn to night, my friend!

These are words worth remembering, because they can inspire us to overcome difficulties.—William Whitelaw.

Disarmed Hearts

It is men's souls that need disarming, not their bodies. "Whence come wars" —among mankind at large, "and whence come fightings among you,"—the 'religious' wars of nineteen centuries? "Come they not hence, even from your lusts that war in your members?" (James 4. 1).

Dr. J. H. Jowett's comment on the Washington Disarmament Conference sank to the heart of the truth:

"There will have to be a terrific conversion if war is to cease, for you still have the human heart to deal with,—that awful cauldron in which all men's evil passions are heated. Washington will bury a lot of Dreadnoughts, but not the old Adam."—"The Dawn."

On the Tennis Court

One glass of beer suffices to induce sound sleep upon the tennis court. If the player does wake up for a stroke or two he finds that his eye is just enough wobbly so that he doesn't hit his strokes cleanly. The precision that tennis demands makes necessary total abstinence, even from beer. Of this the tennis player is aware, as well as are competitors in other sports. The person who says one cocktail or one glass of beer doesn't make any difference in one's eye co-ordination and balance is wrong, at least from a tennis point of view.—Helen Wills Moody.

Heartening a Discouraged World

William T. Ellis, LL.D., Swarthmore, Pa.

Things look dark for the world. What with revolutions all around the earth, with financial disaster threatening the oldest and steadiest nations, with unemployment and distress universal, and with discontent everywhere, the present seems to be a period of more general gloom than living men have ever before known.

Every day produces new discussions of the subject, and suggested remedies. This is one hopeful aspect of the case. More and better brains are dealing with the present depression than ever before considered a kindred calamity.

Strangely little is being said or done, however, in the realm of sustaining people's spirits through a hard time. All of our concern seems to be for their bodies.

Clearly, though, an earlier need and a continuing need is for putting heart into a fearful and discouraged generation. To make strong and hopeful the spirits of the people is the first of all steps toward a successful emergence from a perilous period. The state of public ideals is more important than the condition of the banks.

Here we come to the unique mission of the Christian church, with her message of courage, comfort and peace! In this emergency only the church's good news can lift up the hearts cast down.

If people are to be inspired by considerations that outweigh material calamities the church must inspire them.

If society is to be held steadfast to the old integrities of character the church must hold them.

If men are to be kept from despair and destructiveness the church has the word that will keep them.

If the social order is to progress toward a more brotherly and more equitable operation, instead of plunging into accentuated class strife, the church must enunciate the principles of brotherhood and justice.

Without entering at all into a discussion of the vast and pressing problems that squarely confront the whole world I wish merely to suggest that this is obviously the opportunity of the Christian church to speak; clearly and constantly, her Master's word of counsel and comfort. Week by week every pulpit in the land should find place for some message that will put courage and confidence into hearers who are bearing unusual burdens.

All sorts of anti-Christian and anti-social agencies are showing themselves quick and resourceful in utilizing the worldwide depressions for their propaganda purposes. Shall the church be less efficient?

She may not cry "Peace! Peace!" when there is no peace, but she may and should bring to bear all her mighty resources to stabilize panicky thinking, to discover a divine design in this upheaval, and to help men and women to stand fast by the qualities of character which should survive all changes of condition.

The church has the word for the hour. If she speaks it, bruised and baffled hearts will throng to her temples to learn life's deeper lessons in the light of eternity.

November, 1931

The RECORD OF CHRISTIAN WORK is a monthly review of world-wide religious thought and activity, with contributed articles and sermons; departments of Bible study and devotional reading; and reports of addresses delivered at the famous Northfield conferences. Owned and controlled by The Northfield Schools.

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ANNUAL MISSIONARY NUMBER

Religious Thought and Activity: At Home and Abroad 485
Allied Forces for Prohibition—Laymen's Inquiry into Foreign Missions—Letter from West Borneo—The Most Significant Thing in South America—The Northfield of South India

Prison Songs: A Thanksgiving Sermon—REV. WALLACE W. ANDERSON 493

C. T. Studd: Crusader for Christ 496

"Who through Faith Stopped the Mouths of Lions"—MRS. DAN CRAWFORD 497

Doing and Being v. Discussing—SIR WILFRED T. GRENFELL, M.D. 499

With Christ in Arabia—PAUL W. HARRISON, M.D. 501

The Sermon on the Mount: 2—DEAN THOMAS W. GRAHAM, D.D. 503

Woman and Jesus: 2—REV. MILTON T. STAUFFER, D.D. 506

The Spread of Christianity: Studies in the Acts and Epistles . . 507
(International Sunday School Lessons) What is Personal Liberty?—Paul in Ephesus—in Jerusalem—in Rome—Letter to Philemon

Christian Endeavor Topics—MRS. IDA Q. MOULTON 510

Selected Thoughts for the Quiet Hour 512

Bible Notes for Daily Devotions: *Meditations in Mark*—PRESIDENT W. DOUGLAS MACKENZIE, D.D. 514

Our Book Table 522
The Foundations of Israel's History—"Three Little Angels"—Albert Schweitzer's Forest Hospital—"The Invisible Christ"—Some Christmas Literature

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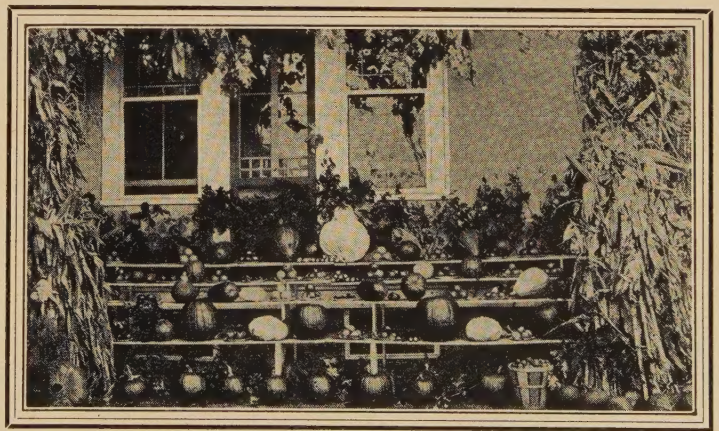
NEW ENGLAND THANKSGIVING DINNER
in Beautiful Colonial Environment

CHRISTMAS and NEW YEAR DINNERS
with Holiday Cheer for Family and Friends

When the brilliant hues of glorious autumn foliage on the encircling hills and mountains have turned to the russet shades of late fall, when clear, crisp, frosty days proclaim the magic of the out-of-doors, THE NORTHFIELD extends a cordial invitation to you to come and taste of its recreational joys, its home-like comforts and conveniences. After the day — genial companionship, concerts and entertainments at The Northfield Schools, a special evening program held in the House parlors, or just a quiet time to browse in the libraries of the House, the Seminary, or the village.



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Ambert G. Moody, Mgr. *Ralph Thompson, Asst. Mgr.*

SAVE A LIFE FOR CHRISTMAS

Cured of Leprosy

This happy little girl is smiling her thanks to the friends in America who saved her from the horrors of leprosy.

She is only one of many whose lives are being saved at the 150 Leper Hospitals in 40 countries, aided by the **Mission to Lepers,** established in 1874 and cooperating with all denominations.

THOUSANDS TURNED AWAY

Owing to lack of funds, thousands of pitifully needy lepers, many of whom have walked hundreds of miles on bruised, bleeding feet to reach the hospitals, must be given the heartbreaking answer — "NO ROOM!"

WHAT DOES IT COST TO SAVE A LEPER'S LIFE?

$40 provides for a leper for one year

$30 for a leper child

AMERICAN MISSION TO LEPERS, INC.
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I enclose $..... to help save a leper's life.

Name .....

Address .....

Dynamic Faith

REV. CHARLES INWOOD

Principal Forsyth, speaking to his friend, Bardsley Brash, said this:

"We need today not more cultured piety, but we need a dynamic faith."

It is a tremendous statement, and it is true! It is faith, and faith alone, that makes contact between the soul and God. It is faith alone that brings the resources of God's grace and God's power into our lives. It is faith that mediates everything that we need to make us holy in heart and life and fruitful in our service for our Lord. You cannot get far without that. Even prayer itself is not "effectual" prayer unless it is the prayer of faith. The difference between prayer and faith is simple, though real. Prayer asks: faith takes. That is the difference. Are you proving that in your Christian life? Do you take the promises of the Lord God at their face value? When you come across a promise that strikes your heart's need, do you close your eyes and say, "Now, Lord, I take this promise all for myself"? Do you trust the Lord when you are in an eclipse just as simply as you do when it is broad sunlight? Do you trust the Lord Jesus just the same when the tides of feeling in your soul are at the lowest ebb as you do when the tides are high tides? Do you trust the Lord just the same when your prayers are not answered as when they are answered? Do you trust the Lord when there is nothing round about you to warrant trust but the Lord himself?

What about the faith removing mountains? You know something about the mountains, do you not? I know something about them. I face them often, and I think, indeed, I have faced more in these later years than ever before. This is a wonderful word, this faith that removes mountains. I have seen recently, too, mountains suddenly looking out before me as if they would block my path to service, or block my path to victory, and the Lord has given grace to defy the mountains and to say to the mountain in faith, "O great mountain, before Zerubbabel thou shalt become a plain!" I have seen the mountains moving and disappearing, and I have had to shout "Hallelujah!" when I have seen the last of them, and the whole thing was clear and plain before me. Oh, there is a wonderful power in faith!

Night Rates

Modern Youngster—What are prayers, mother?

Mother—Prayers, darling, are little messages to God.

Youngster—Oh, and we send them at night to get the cheaper rate?

Record of Christian Work

Volume 50 NOVEMBER, 1931 Number 11

UNITED THEOLOGICAL SEMINARY LIBRARY

THE "AMERICAN LUTHERAN" makes the claim that that church is holding men better than any other denomination. The writer claims that there are 90 men to every 100 women in the Lutheran church in comparison with 68 to every 100 in the Presbyterian church and 32 to every 100 in the Christian Science church. He gives as the reason that the gospel is preached by the Lutheran church more distinctly than by any other.

THE OUTSTANDING IMPRESSION that Mr. William Danner of the American Mission to Lepers received on a two-day visit to the National Leper Home at Carville, La., was the healthful influence of golf upon the patients. A tournament was being played while he was there, and Mr. Danner reports:

"It was not the small number of lepers who were able to knock the ball around who were happiest. Many of the patients who could not hold a club were apparently enjoying the game as much as the active participants. I remember one group of probably 40 patients out under the trees checking up the returns of the tournament, everybody as happy as could be. The friendly spirit spread to the staff members, who were also greatly interested."

WASHINGTON (PROTESTANT EPISCOPAL) CATHEDRAL has taken over the Society for the Home Study of Holy Scripture and Church History, founded nearly 50 years ago by a devoted churchwoman who had experienced in her own life the blessings of Bible study. The work is now being conducted under the auspices of the Cathedral Library.

The society helps people to study the Bible and church history by loaning books for use in their own homes. Eight lending libraries are being circulated, chiefly in rural parishes of the diocese of Washington. But its main purpose is being realized through correspondence courses of study. This fall and winter courses in Acts and Luke are being offered.

The fee is only a dollar. The director may be reached at 1912 Belmont Road, Washington, D. C.

EXECUTIVES OF THE DOLLAR PASSENGER LINES have ordered one thousand copies of the revised Presbyterian Book of Common Worship adopted by the 1931 Presbyterian General Assembly at Pittsburgh and published by the Presbyterian Board of Christian Education of Philadelphia, bound in uniform covers of flexible black leather, inscribed in gold. One thousand copies of the Presbyterian Smaller Hymnal will be similarly dedicated.

Captain Robert Dollar of California, a devout Presbyterian ruling elder, with his sons J. Harold and R. Stanley Dollar conceived the idea of having a uniform religious service at sea on their 19 ships, including those sailing in the Round the World Service. A supply of the books was rushed to the two new ships, the "President Coolidge" and the "President Hoover," in time for their launching last August. The Dollar firm has always encouraged religious services aboard ship, and is anxious to make them dignified and uniform. The ships do not regularly carry chaplains, so the ship's officers will conduct the projected services.

A special feature of this edition of the Presbyterian Book of Common Worship is the incorporation of two prayers for those at sea written for this particular purpose by Dr. Henry van Dyke of Princeton.

THE STUDENT BODY of the 32nd academic year of the Biblical Seminary in New York includes 25 men who have been appointed as special scholarship students by the faculties of their colleges. The special scholarships are provided only for men of high Christian character, excellent scholastic attainments, and promise of unusual leadership ability. Among universities and colleges represented by these scholarship students are:

University of Michigan, Washington and Lee, Ohio Wesleyan, Emory and Henry, South Carolina, Hastings, Hampden-Sidney, Seattle Pacific, Macalester, Iowa, Yankton, Park, Emporia, Western Union, Coe, Greenville, Alabama, Juniata, Presbyterian College, and Centre.

The Seminary enrolment for last year included 196 students. The prospects for the present year indicate that the student body will be larger. The new 12-story building at 235 East 49th Street is being taxed to capacity.

The courses are planned for college graduates who are seeking special preparation for the ministry, college professorships, missionary work of various types, religious education, and social service. Some 30 denominations are included in the list, and approximately 30 states and 15 foreign countries.

A Bible class to be composed exclusively of pastors of the vicinity is in prospect. This course will be on the Prophetic Literature of the Old Testament under the direction of President W. W. White.

HAVING LITERALLY GONE to every home in Japan and left there free of charge a Scripture portion and a simple gospel tract making plain the way of salvation in Christ Jesus,—a campaign that lasted five years, and cost only $100,000,—the Oriental Missionary Society went right on with a similar campaign in Korea. Now the society is launching a market evangelization campaign in China, through which it plans to evangelize every one of the 40,000 market towns of China and the million villages that surround the market towns.

In order to provide trained native workers the society establishes one or more Bible Institutes in every land. They are now soliciting $60,000 to build a Bible Institute in Peking.

The society engages only in direct evangelistic work by voice and printed page. "We preach a full gospel only and always." Its annual budget is over $350,000, and its properties in mission fields exceeds three-quarters of a million in value. It never goes into debt.

It was founded in 1901. Its headquarters are at 832 North Herbert Boulevard, Los Angeles.

"Pray that the powers that be may awake to the true situation," writes one of its missionaries, "and realize how unreasonable and short-sighted it is to whimper if a few of us fall in the vanguard of such a campaign as we are putting on in North China! Let them give us a chance to drop a few old and rheumatic bones, aye, and fine young ones, too, if God wills it, on these barren deserts! Too long have they lain unfertilized."

A Chinese Intercessor

Chinese Chang is a humble Christian. He is undersized, stoop-shouldered, partly deaf, and halting in speech: yet he is a battery of power through prayer, according to the Oriental Missionary Society Prayer Letter.

He wanted to bring the really big men of his village into touch with Christ. He had no money, no influence, and so he prayed steadily for nearly a year. He prayed that on a given date a band of Bible-women might return to his village, and also for the presence of a foreign pastor and several native evangelists. They all came.

He prayed that a crowd of heathen might leave their spring plowing, dragging and sowing, and come to listen to the teaching. They came.

There was no building large enough to hold the crowd he wanted to see gathered, and so he prayed for a big revival tent to be sent. It came. The people of a neighboring village brought all that was needed, and put seats and lamps in position. These meetings resulted in more than 3000 men hearing the gospel, the local people paying all expenses.

Chang had especially prayed for favorable weather during the meeting. He got it.

After the meeting Chang felt the need of a Christian school and teacher. He prayed, and got them both.

He had long prayed for the conversion of his old mother. She was gloriously converted.

Ask, and ye shall receive, that your joy may be full!

What would happen if we really believed God?

A Widow's Quilt Sends a Missionary Family to India

William W. Reid, New York

Mrs. McDaniel was in a quandary. She wanted to do something for foreign missions, but her money was quite limited.

It was Sunday morning in Wichita, Kansas. The Rev. W. W. Owen, pastor of the Harry Street Church, where Mrs. McDaniel worshiped, announced that the Rev. O. M. Auner, missionary on furlough from India, was to speak at the service that evening. Mrs. McDaniel was interested in missions in India, but what could she do out of an income of less than $100 per annum?

With heavy heart she made her way to her humble home of one room. There was nothing there she could give. Her only "surplus" was three quilts,—three quilts she had laboriously pieced through long and weary hours.

She opened the bureau drawer and took out the quilts. She spread them on the floor. They were part of her very life.

"I will give a quilt for the cause of missions," she decided. "I will give the best one here."

Mrs. McDaniel could not attend the service that Sunday evening, but she sent the quilt. At the close of Mr. Auner's address, during which he expressed the hope that the church might find the funds necessary to return him to service in India, Mr. Owen arose. He held up the quilt and told the story of Mrs. McDaniel's sacrificial offering.

A man sitting at the left of the church arose.

"I will give the price of the quilt," he said.

Another arose on the right.

"I will give the price of the quilt."

And so the spirit of giving spread. The quilt was spread on the platform, and members of the congregation placed on it such gifts as they could afford. About $40 was given that Sunday evening.

Mr. Auner took the quilt as he visited other churches. He told the story of Mrs. McDaniel's sacrifice. He told of India's need. He told of his own desire to continue to spread the gospel in India. And his hearers placed some $1400 upon the quilt,—and Mr. Auner and his family are now on their way back to kingdom service in India.

A few months ago the Rev. O. M. Auner and family were listed among many furloughed missionaries who could not return to their fields because of the decrease in World Service moneys, but Mrs. McDaniel, sacrificing her patchwork quilt, has wiped their names off that list.

Allied Forces for Prohibition

Dr. Daniel A. Poling, chairman of the Allied Forces for Prohibition, in an interview said:

"In the first five days of this Continental Campaign we have enrolled more than 5000 citizens by direct action, and organized local units in Columbus, O.; Indianapolis, Ind.; Bloomington, Ill.; Kansas City, Mo.; and Dodge City, Kans. These local societies are clubs of 'Constitutionalists' with leading citizens at their head and an average charter membership of 1000. We have enlisted 50 leaders pledged to duplicate our program in their communities. Youth Councils have been set up in each city. The total youth enrolment to date, including enrolments in Pasadena, Calif., and Western Pennsylvania, is above 16,000.

"In spite of relatively small audiences due to terrific heat, Labor Day vacation, and infantile paralysis scares we have more than paid our way on the basis of a $400,000 budget. We have a few generous contributors, but the secret of our financial success is thousands of givers rather than givers of thousands.

"Our organizational slogan is, 'Enroll and organize down to the grass roots!' The plan of the Allies is a veritable endless chain."

When questioned concerning the beer proposal of certain leaders of the American Federation of Labor, Dr. Poling said:

"This is the worst blunder our friends the Wets have made. Mr. Busch talks about putting two million men back to work with the return of beer. Mr. McDonough reduced the number by 500,000. But in 1914 the total number employed in the manufacture and sale of intoxicating liquors was 498,901. 409,465 of these were bartenders. Since the Wets are dead set against the return of the saloon they must have in mind a tremendous increase in the whole beer enterprise.

"But here is the boomerang: More workers are now employed in delicatessens, in drug stores and in fruit juice stands handling soft drinks than were ever engaged by the liquor business. Allied industries are correspondingly benefited. These new industries would be threatened immediately if beer came back. There are fallacies aplenty in the beer argument, but here lies the one that destroys it. All the American worker needs is information. He knows what to do when he gets the facts."

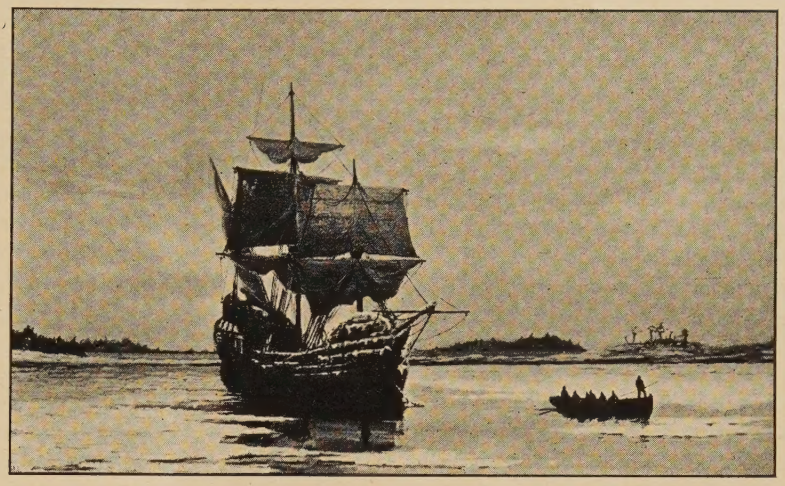
Laymen's Inquiry into Foreign Missions

Prior to sailing for the Far East to make an intensive study of foreign missions in India, China and Japan, thirteen commissioners of the interdenominational Laymen's Foreign Missions Inquiry gathered at Lake Mohonk, N. Y., for a week's conference and study.

Meeting with the commissioners at that time were directors of the Inquiry representing the seven participating denominations, directors of the Institute of Social and Religious Research which has been engaged in making a preliminary study of foreign missions in the countries to be visited, and the field workers of the Institute, who will present their reports.

The purpose of the entire Inquiry is to appraise, objectively, the activities of foreign missions in India, China and Japan, to observe the effect of missions on the life of the peoples in the Orient, and to work out a practical missionary program for today.

Lest We Forget!



The "Mayflower" in Plymouth Harbor, Massachusetts
From a painting by W. F. Halsall. 103 souls debarked on December 21, 1620, for permanent settlement

It is expected that the commissioners will spend November, December and January in India, making an intensive study of missions in that country. The party will then proceed to China, and spend possibly ten weeks there. Japan will be visited last, and the commission is to prepare its report there, or at Hawaii on the return trip to the United States.

The denominations participating in the Inquiry include the Presbyterian Church in the U. S. A., the Reformed Church in America (Dutch Reformed), the United Presbyterian, the Methodist Episcopal, the Congregational, the Protestant Episcopal, and the Northern Baptist.

The commissioners of the Inquiry are:

Dr. William Ernest Hocking, chairman, of Harvard University;

President Clarence A. Barbour of Brown University;

Edgar H. Betts of Troy, N. Y.;

President Arlo A. Brown of Drew University;

Professor Charles Phillips Emerson of the Medical School of the University of Indiana;

Dr. Henry S. Houghton of the Medical College of the University of Iowa;

Professor Rufus M. Jones of Haverford College;

Rev. William Pierson Merrill, D.D., of New York;

Albert L. Scott of New York;

Mr. and Mrs. Harper Sibley of Rochester, N. Y.;

Dr. Henry C. Taylor of Burlington, Vt., and

Dr. Frederic C. Woodward, dean of the Faculties of the University of Chicago.

A Letter from West Borneo

As this letter is being written the evening has come softly, covering the island with darkness.

It is unusual this evening not to hear the Dyak drums and gongs from some heathen village. At the mission station all is quiet except at the boys' hut and the millions of forest insects praising the Lord in the only way they know. But somewhere not far off there is a roadside meeting going on. At home we used to go to the brickyards, factories, Columbus Circle and Times Square, and other places. Here in Borneo are also highways and byways where the news of salvation must be brought. After working on the roads and bridges all day the Dyaks rest in temporary shanties at night. They gladly leave their rice pots to gather around Mr. B. and the evangelist to hear of Jesus and his love to them. Pray, dear friends, for the roadside meetings in Borneo!

We wish to tell of incidents in the

work which gives cause to praise the Lord.

Goeroe Markus told of one Christian who had a bad sword wound in his foot. Thinking he might die, he prayed earnestly:

"Lord Jesus, help me! Have mercy, I ask in thy name! Amen."

At one time this man was a believer in idols, charms and evil spirits.

Goeroe Mairuhu, upon going to a village with the gospel, came just in time to prevent a teacher of the Roman faith to sow his seed. Goeroe Noya rescued several of his boys who were being lured into Roman paths.

Not so long ago a district officer of West Borneo, who is a believer, asked a mission boy:

"Little Dyak boy, what do you believe?"

The boy said: "I believe in God, Tooan."

"Is that all?" asked the officer.

"Oh, no!" said the boy. "I believe in Jesus, God's Son, the one who says, Come unto me! I used to believe in Dyak idols and spirits. Many offerings of food we gave to the idols, and often stuffed rice and tobacco in the dead skulls which used to hang in our home. But now we all believe in the living God, and we have Bible pictures in our home, and a kitab (a Bible)."

The gospel chariot makes possible the evening roadside meetings, bringing sick ones to and fro, selling and distribution of the Word of God, and more frequent visits to the schools and villages. It is impossible for us to write our appreciation or to tell how much the car hastens the Lord's work. It was laid upon the heart of a brother in the homeland to supply West Borneo with the first gospel chariot. Our baby organ shall get many a joyride, we assure you. May the Lord in his abundant way bless richly this faithful steward!

Our hearty thanks to the thoughtful friends who sent postcards, baby clothes, magazines, and a few good books, used articles but in perfect condition, and so welcomed out here!

As this letter closes the sound of heathen worship comes through the air. Somewhere is a sick one, a native priest bending over the suffering one with charms, dancing and offering gifts and calling to the evil spirits to have mercy, to leave the body of the suffering one. Will you not join us with heart and hand that they may come to know him whom to know is life and liberty?

The foregoing is from "the Breman Family" in West Borneo, Netherland East Indies. They are missionaries of the Unevangelized Tribes Mission of Borneo, whose headquarters are at 1287 Spring Street, Muskegon, Michigan.

The Most Significant Thing in Inland South America

Rev. Joseph A. Davis, Brooklyn, N. Y.

Many people have asked me what especially significant thing or sight I observed during my recent trip to South America. Well, I traveled about 20,000 miles through areas of wilderness. I found great stretches of territory with tens of thousands of people to whom no missionary ministered. In the midst of all this great waste I saw many sections where the missionaries were laboring valiantly and in some places getting glorious results. But the most significant thing that I personally found was the work at Bananal amongst the Terena Indians.

I recall when this work was started over 15 years ago. Then they were a godless, wicked and wild people. When I stopped to see them last year the church in the center of the reservation was the most important thing in the reservation and in their lives. Nearly all the village turned out to church. Pure-blooded Indians conducted services, assisted in services, sang in the choir, and filled the edifice. From this church, which is a native Indian church, 12 native local preachers without pay itinerate in surrounding territory, each holding two meetings a week. They have souls saved in their own meetings.

The chief of this tribe is Sr. Marcolina Lili. He has conducted good meetings in Ipegue and nearby districts, and his son is also able in leading the children's meetings. This church has a deacon who is working at Limao Verde, a town not far away. Since August first he has had 13 conversions.

It was a stirring sight to see the progress of the gospel amongst these peoples. I understand that this is the first pure-blooded Indian church started below the Rio Grande. It is also at the present time the largest church. We pray God that many other tribes may be reached, especially the Nhambiquaras.

If as a people we Christians of the United States owe the gospel to any people, it seems to me we especially owe it to the Indians. It was our ancestors in colonial days who trampled upon the Indian and robbed him of his land. We stamped him out of existence. We found him without God and without hope, and we exterminated him in this state. In South America the Indians are of the same race and the same blood. It would seem as if we Americans owe the gospel especially to the South

Indian Church at Bananal, with part of the congregation

American Indians. A dear brother, an Englishman, reminded me of this a good many years ago. I asked him about the work in Great Britain, and his reply was:

"Great Britain is interested in work all over the world, but after all, dear brother, the work amongst the Indians of South America is especially for North America. We in Great Britain have enough to do to take the gospel to the places we are occupying and ought to be interested in,—in India, in China and in parts of Africa."

This brother's frank truth brought home to me afresh how much we in America owe to the Indian. With the rest of the world expecting us to take the gospel to him it becomes our special duty, which, if neglected, will probably also be neglected by the others.

From Foreign Fields

THE MIAOS OF SIAM have never had a written language. Nor are there any sheep in Miao land. Think, then, of the difficulty of a Presbyterian missionary who is translating the Bible into Miao when he comes to the story of the Good Shepherd, for instance!

F. RAMSEY of the Friends' Foreign Mission Association at work in Madagascar writes that he had just received a letter from a French business house addressed to—M. Ramsey, care of Fiends' Foreign Mission Association.

It was delivered promptly!

HERE IS A TRUE STORY of how the wireless is doing missionary work!

A lady was visiting the Pyramids in Egypt. In talking to her camel-driver she asked him if he were a Christian.

"Yes, *now*," he replied.

"Is it quite new?" she asked.

"Yes," said the man. "Missionaries out here, no good. Ugly clothes, ugly feet. Last year I go to England with my master. On wireless I hear of Jesus Christ. I hear nothing but a voice. I go on my knees, and I say, 'Here I am!' Jesus says, 'All right!' And I've been a Christian ever since."

"EVERYWHERE YOU GO IN CHINA," writes Miss Laura Ward of Diongloh, "you notice the numbers of little children on the streets. When you understand the language and customs, and hear them crying, cursing, gambling, your heart aches to gather these little ones into some quiet spot, to teach them to form good habits of speech, to play happily together, to open their eyes to appreciate God's beautiful world about them.

"Of all the mission institutions perhaps the most appreciated by the Chinese around us is our little garden of little tots. Parents inquire eagerly when it is to open. People from other places who have seen it long to be able to live here, so that their children may attend. During the year two Chinese teachers and an attendant have carried on, with little help or supervision, in a dilapidated Chinese house on the street. Their equipment was meager, but they had all the children they could handle, 54 in all. At the end of the year the ten graduates went demurely through their graduating exercises, making their bows and thanking their teachers with all the dignity of college seniors."

Thanksgiving

For peace and for plenty, for freedom, for rest,
For joy in the land from the East to the West,
For the dear starry flag, with its red, white and blue,
We thank thee from hearts that are honest and true!
—Margaret E. Sangster.

A Convert in Spain

Sra Maria, a fine type of village woman, gives an excellent testimony even before her ungodly husband, who, while personally friendly to us, does not accept the gospel.

After the baptism a half-witted youth was set on to tease the husband about the matter, and asked him what Maria's new name would be now that the Protestants had baptized her. Now it happens that her maiden name, always kept by married women in Spain, is "Bueno" ("Good"), so the man promptly replied:

"Before she was called Maria Good, and now she is called Maria Better!"—Ernest H. Trenchard.

A Philippine Trophy

Each year gives us some earnest of the coming harvest.

There was Leona, who came to the dispensary from a village belonging to Antiquiera. For about a year she presented herself each morning to have her foul ulcers treated. Every day she heard the Word of God read and explained by Mrs. Graham; but she seemed impervious to everything. She was committing her salvation to priests who would attend to everything for her: they would pray to God to forgive her sins.

One day she heard the 9th chapter of John read, and the verse that struck her was:

"Now we know that God heareth not sinners, but if any man be a worshiper of God, and doeth his will, him he heareth."

This set her thinking, and rather shook her confidence in her "refuge of lies," so that she ultimately yielded her life to God, and became a happy, witnessing Christian.

Her infirmity seemed to heal up shortly after her conversion. She was baptized, and went to her village to work for the Lord. She was the only believer in that village, and at first suffered a good deal of persecution. She led her people finally to understand that she was in earnest, and so the living room was divided. On her side she had her prayer table and Bible, where any who wished could join her and pray to God morning and evening, after reading a portion of the Word; on the other side of the room were the images, of which the family were proud, and there the mother and other members of the family met for their prayers.

Soon Leona established a Bible class among the children. One of the little ones who was her niece was brought down to the hospital for an operation on a hare lip. The ugly deformity had made her an object of ridicule among her playmates, but she was a sweet, confiding child who loved the Lord. The operation was successful, and the little girl returned home to be a valiant helper of Leona, and to win her father, Leona's brother, to the faith. Then he

and all his family joined Leona's side of the house.

The story is not yet ended. Even the old mother is yielding to the claims of the Lord Jesus, and we expect to gather in the whole clan before long.

Not all are like Leona. Some whose physical lives have been saved in the hospital have turned against us and the Lord bitterly. Personally I once in a while feel like exclaiming with the cynic, "What good must I have tried to do to this man since he hates me so!" But instead we quickly turn to the Word, "If the world hate you, ye know it hated me before it hated you!"

The nationalistic spirit makes mission work not the simple thing it once was. There are times when it seems that for towns like Tagbilaran the only possible work is fervent prayer for the outpouring of the Spirit to convict of sin. If some of us could have grace enough to keep "decreasing" that he might "increase," and to spend the greater part of our time in real prayer, the blessing would come even upon the Philippines in this the day of their unrest.—Presbyterian Mission report.

The Northfield of South India

President John J. Baninga of Union Theological Seminary, Pasumalai, South India, devotes a section of a recent "Pasumalai Greetings" to a successful series of meetings held last April which gives that center the name of the Northfield of South India.

There was first of all the Refresher Course, to which 73 village teachers came for ten days and were instructed by the teachers of the normal training schools in Pasumalai and in Madura in better methods of primary educational work. Among the students some were from the Swedish Lutheran Mission.

Then followed the Institutes, when 300 village workers were present for four days listening to lectures, taking part in discussions and classes, and attending devotional meetings.

One helpful feature this year was the cinema machine that Mr. Wolsted had brought from America, together with films on agricultural methods, sanitation and educational work in America. He also had a fine film on the life of Christ.

The only way to have a friend is to be one.—Emerson.

These moving pictures gave the village workers new ideas in a vivid form, and they all went back to their villages more enthusiastic about what they can do in India.

Following the Institutes there was the Conference for Ministers and Laymen, to which about 150 people came. For four days they discussed the subject of rural reconstruction, and a great many village workers got new ideas of the gospel and of agricultural, industrial, educational and sanitary methods. To some of them who had felt that the gospel could be preached only by word of mouth this conference showed that men who have the love of Christ can proclaim the gospel better in deed than by word of mouth. These meetings are in English, and therefore only those who have passed through the high school attend them.

The next series of meetings was the Music School. This movement to improve Indian music has been going on for at least a dozen years or more. Rev. H. A. Popley, formerly a missionary of the London Missionary Society and now of the Y. M. C. A., has done much to further the cause, and he has been for some years what is called a *bagavathar*, one who can carry on a musical entertainment in Indian music. There were some 80 students in this Music School, which has been pronounced a success and accomplished a great work. It was carried on under the auspices of the Madras Representative Christian Council, who will probably make a request to have another school next year.

"I think I may say with reference to this whole series of meetings that our Northfield of South India is growing in importance from year to year. We are exceedingly grateful to the kind friends who help us in this work, and can assure them that the gifts they give us are used as wisely as possible. Judging from what we see we can assure them that their investments are bearing the best dividends."

European Items

A SHILLING BIBLE (25 cents, American) has been issued by the British and Foreign Bible Society. This was made possible by a special gift from Canada in honor of the society's 125th birthday.

CATHOLIC ACTION, a phrase that occurs often in accounts of the conflict between Mussolini and the Vatican, is briefly defined by one as a society of Romanists whose policy makes it incumbent on members to subordinate their civil policy to the wishes of the church.

Therein lies the ancient issue between state and church!

THE 400TH ANNIVERSARY of the Reformed Theological Seminary in the city of Papa, Hungary, has recently been celebrated.

The age of this Hungarian institution is impressive, says an exchange. It began its educational career shortly after Martin Luther nailed his theses to the church door in Wittenberg. It has come through the stress and storm of four centuries. America has no educational institution which has as yet attained three centuries. Few of our church institutions measure more than one century of life, most of them scarcely more than half that.

"We are deeply interested in this institution because of its staunch Biblical and evangelical teachings, its valiant fight for fundamental truth, and its potent influence for religious liberty in a land which has only recently been able to emerge from centuries of tyranny and religious oppression."

THE SOCIETY OF FRIENDS in England has a wholesome custom of reading once a month one of a series of Queries, each of which is designed to bring the hearers face to face with some duty or privilege which may be well known and yet in danger of being forgotten and ignored.

There were at first only three of these Queries, framed in the yearly meeting of 1682. Now there are 17. They are directed to arouse the thought and conscience of the individual listener rather than to obtain specific information.

The 9th of these Queries is worth consideration by others than Quakers:

"Do you gather daily in your families for worship and for reading from the Bible and other chosen books in a devotional spirit, giving opportunity for prayer or praise?"

And the 12th Query asks:

"Are you giving time and thought to the study of the Bible?"

Of the 14,000 livings in the Church of England, 10,000 are in the gift of private patrons, 3000 at the disposal of bishops, and 1000 are vested in the Crown.

Many benefices are in the gift of patrons who are incumbents of other churches, and nearly a thousand are in the gift of colleges and universities. A certain number are at the disposal of rival party trusts (Anglo-Catholic and Evangelical), and have been acquired by "underground financial activities," says an exchange. In the past something like ten thousand parishes have, so far as the selection of their clergymen is concerned, been at the mercy of patrons against whose arbitrary or whimsical powers of presentation the parishioners have had no appeal. Henceforward, due to a recent Act of Parliament, the lay people in three-quarters of the episcopal churches will have some means of securing a guarantee of the suitability of clergymen for their particular parishes, and some effective voice in relation to the appointment of their incumbents.

The Polish National Catholic Church was started and is sustained by returned emigrants to America. It is separate from the church of Rome, and has a democratic constitution. One party among its communicants inclines toward Protestantism, while the rest have the same aversion to Protestantism as to Romanism.

The Roman church claims 64 out of every 100 of population. Its great fight is against Western Protestantism on one side and against Greek Orthodoxy on the other side.

The Constitution of 1921 guarantees absolute equality of treatment to the different churches and Christian confessions. Protestants are to be found in the higher spheres of government. The problem before Polish Protestants is to preserve a religious and ecclesiastical direction adapted to the culture of the country.

Veiled Women at the Francis Newton Hospital, Ferozepore, India

Mostly Statistical

In Scotland the university population in proportion to the total population of the country is 1 in 455; in England, 1 in 1150; in Germany, 1 in 690; in the United States, 1 in 125.

The Department of Education of the National Catholic Welfare Conference reports the following figures relating to the Romanist priesthood in America:

	1928	*1930*
Studying for religious orders	2869	2959
For the secular priesthood	3986	4674
Totals	6855	7633

Germany has cause to rejoice in the flourishing state of her universities, and not least of her theological faculties. From 1925 onwards there has been an uninterrupted increase in the number of students.

Those occupied with evangelical theology are three times as many as they were six years ago, while the classes in Evangelical Doctrine are more than seven times larger.

There can be little doubt that the intense and growing interest in the Barthian theology accounts, in part at least, for this development.

According to the "Jewish Year Book" there are, apart from the Hebrew University on Mount Scopus, Jerusalem, 227 educational institutions in Palestine, with 788 teachers and 19,449 pupils, under the control of the Board of Education of the Zionist Organization. Also four training colleges, five secondary schools, four schools of music and art, eight theological colleges and four agricultural schools, as well as a technical college at Haifa.

In the Jewish National and University Library in Jerusalem there are more than 198,000 volumes, and the number of readers using the library in a month averages 4000.

The Bible or some part of it has appeared in 919 languages and dialects, according to a statement issued by the American Bible Society.

This figure, in which no duplication of languages or dialects occurs, represents the publications of the three major Bible Societies functioning throughout the world,—the American Bible Society, the British and Foreign Bible Society, the National Bible Society of Scotland,—as well as some missionary organizations and others.

The figures are as follows:

Complete Bibles	172	languages
New Testaments	179	"
Portions (books)	472	"
Selections	96	"

While it is estimated that some part of the Scriptures appears on an average every six weeks, the translations already published must from time to time also undergo revision in order to attain a greater faithfulness to the original Hebrew and Greek, thereby laying an additional obligation on the Bible societies.

163,615 workers in mission fields,—46,174 priests, brothers and sisters and 117,441 lay auxiliaries, catechists, teachers, doctors, nurses, etc.—constitute the labor element of Roman

Catholic missions for which the Society of the Propagation of the Faith, the main mission-aid organization of the Roman Catholic church, appeals for funds.

The vast missionary establishment throughout the world embraces:

45,826 churches and chapels
309 seminaries with 9971 students
31,418 schools with 1,521,710 pupils
691 hospitals with 283,503 patients a year
1848 dispensaries with 11,066,749 patients a year
1525 orphanages with 81,240 orphans
299 homes for the aged with 11,332 inmates
81 leper asylums with 14,060 lepers
134 other institutions with 9966 inmates.

Newspaper Evangelism in Brazil

Peter G. Baker, superintendent of Collegio Americano, Bahia City, Brazil, has been a leader in bringing the Christian message to the influential classes in Latin-American countries. For some time he found it difficult to reach or interest them. The daily papers are often proving a most effective means. Newspaper evangelism has long proved effective in Japan.

"Small advertisements," writes Mr. Baker, "were placed in the daily papers announcing that Christian literature would be sent free to anyone who would send his name and address. Upon receipt of the request for literature a small package of tracts was sent, accompanied by a letter offering the reader the privilege of becoming a member of a Reading Club by paying a small sum each month. The club member thereby had the right to borrow books from the circulating library of the club. Among the books listed were the Bible, New Testament, biographies, books for Bible study, books of sermons or articles on religious subjects, and stories or novels which teach great moral truths or point to Christ. A club member could keep a book for one month and then return it at his own expense. If the person who received the literature did not join the club at once, other evangelical literature was sent to him once a month for a period of six months in the endeavor to capture his interest. When a club member had read four or five books and shown interest a letter was sent to him asking if he desired to accept Christ and prepare himself for membership in the evangelical church. A decision card accompanied the letter, which he could sign and return."

This method was carried on for more than two years and a half. Requests for literature numbered 842, from 120 cities and villages in seven states. Of these 162 joined the reading club and read over 400 books.

Throughout his ministry Mr. Baker encountered many young people and adults who had been in some way touched by this newspaper evangelism or the reading club. It meant a real beginning in presenting evangelical truth to the states of a great continent.

The Prayer League's Annual Report

In submitting its 21st annual report the Great Commission Prayer League of Chicago once again witnesses to the faithfulness of a gracious God.

That the League's ministry was a comfort to many is evident by the 12,000 or more requests for prayer received during the year. Many answers to prayer have been recorded.

420,126 tracts, 87,241 prayer bulletins, and 14,851 letters, together with other literature, were sent to Christian workers in almost every country in the world. The outgoing mail totaled 51,289 pieces.

To help meet the expenses of the work about $6000 was expended, which was received in answer to prayer from God's people who are burdened for a worldwide revival of the church and the worldwide evangelization of both Jews and Gentiles. Although this sum is much less than that received during the previous year some of the shortage was made up by free grants of literature.

The Watch Night Prayer Appeal Bulletin was given much publicity through the press and over the radio, and encouraged thousands of churches to observe the last night of the year in praying for revival.

Other ministries of the League, such as services in churches, prayer conferences, the weekly radio talks on "Progress in the Life of Prayer" and the "Daily Meditations" in "Revelation," had their measure of blessing.

"We thank God for these manifestations of his favor and go forward in this work of his appointing with full confidence that his blessing will continue with us. So then, neither is he that planteth anything, neither he that watereth, but God that giveth the increase."

Coming Events

Men and Missions Sunday is to be observed on November 15. It is to mark the 25th anniversary of the launching of the Men and Missions movement. Ministers, Bible class leaders and such are asked to speak on some phase of the theme of the day.

World's Week of Prayer for Young Men, November 8–14

The National Council of the YMCA has issued through its department of Evangelistic Emphasis a Call to Prayer for a World in Need. A 20-page booklet sets forth the following urgent needs of the world today as subjects for prayer and meditation from Sunday November 8 to Saturday November 14, inclusive:

Faith in the Living God;
A New Understanding of the Purposes of Life;
A Disciplined Life;
A Christian Spirit in Economic Relations;
Peace;
A United Church;
A Spirit of Hope.

For each day there are Bible selections, three or four questions based upon the subject for the day, some appropriate prayer suggestions, and a closing prayer.

While the project is primarily for YMCA boys and men, members and officials, individually or in groups, the coöperation of churches is also sought.

A little boy who had visited great cathedrals in Europe and had seen the figures resplendent in glorious glass defined a saint thus:

"A person who lets the light come through."

Prison Songs: A Thanksgiving Sermon

Rev. Wallace W. Anderson, Manchester, New Hampshire

This morning I want to think with you about the possibility of triumphant living in the face of adverse circumstances.

This is *not* to be the conventional Thanksgiving sermon that lists various blessings which we have enjoyed and for which we ought to feel grateful. For many this Thanksgiving season will be different.

Some are without work. They are a small part of the millions reported to be unemployed in our country. It will be a different Thanksgiving season for them.

Some have met with reverses. There are men in our congregation today worried by business conditions. They are carrying anxious burdens, about which they care to tell few. Thanksgiving will be different for them.

Others are discouraged. They have passed through a series of unfortunate circumstances with the thought that their lot would change, but instead there has come to them what seems to be an endless procession of adversity. For them Thanksgiving will be different.

There are those who have come here with hearts heavy from one cause or another. They are carrying another's burden, and their love is so strong that it will not let them drop that burden. They are anxious, depressed, or questioning life's value. This feeling is something new to them. So they too may be approaching a Thanksgiving season that differs from others in the past.

Today I want to speak about the possibility of gratitude when we are faced with adverse circumstances in life.

It is easy enough to sing and be thankful when everything is colored by rosy hues of hope and high promise. What about other times when hope has tumbled upon us and we are half buried by the cave-in? It is easy to sing in the morning. It is another matter to sing at midnight.

Paul and Silas at Philippi

In Acts 16.25 we read: "And at midnight Paul and Silas prayed and sang praises unto God."

It was not midnight on a lake shore, where nearby mountains were clothed in the soft hush of starlight, and the moon's rays were reflected on the placid surface of the water. It would be easy to sing in such a place. It was a midnight in a prison, and Paul and Silas were singing. What thoughts this scene awakens in our mind!

Paul and Silas were in Philippi. While there they had met a certain maid possessed by a spirit of divination. She forecast events and was believed to have uncanny power. She was healed by Paul after many days. That meant her commercial value was lost to the men who reaped profits from her soothsaying. Hence these men laid hold on Paul and Silas and dragged them into the market place. They were not given a fair trial, but cast into prison. They were treated severely. According to the record, the magistrates rent their garments off them, and commanded to beat them with rods. And when they had laid many stripes upon them, they cast them into prison. They were put into the inner prison, and their feet were made fast in the stocks. That is what transpired before we meet Paul and Silas at midnight praying and singing hymns unto God.

You cannot live imaginatively with this scene without saluting these heroes in your soul. Paul and Silas! What outward circumstances they faced! There they were in the inner chamber of a small, dirty, Oriental prison, their feet shackled so they could not move, their backs bleeding from the wounds recently inflicted. Here was enough to crush the average individual, but about midnight Paul and Silas were singing.

We are not actually in a prison cell, and so in one way we cannot enter into the experience that befell Paul and Silas, and yet in a sense we are all in some sort of prison. Life brings limiting circumstances that hedge us in, and we are not as free as we hoped we might be.

Here is a man who has been injured, so that he is physically handicapped in his daily struggles. He is not behind the bars of a Philippian jail, nevertheless at midnight he too must learn to sing.

Others are forced into work they do not love and would not choose if they had been free to decide. They had to take their job. They must seek their happiness after hours. They too are in prison.

Some have dreamed of the home they thought would be theirs as long as they lived, but that home was broken by a death, or worse still, by a faithless betrayal of affection. What frustrations life can bring! They do imprison us.

Here is another person, expressing himself through his work, happy that he has it, when suddenly because of economic conditions over which he has no control he finds himself out of work. He is thwarted on every side as he attempts to find something new to do. He knows another kind of imprisonment.

We find another example of limitation in the march of time. Every 365 days we have found ourselves a year older. Personal beauty may pass. Physical energy grows less. Men discover they must watch their strength more carefully. Advancing age brings to people various kinds of imprisonment and countless circumstances that add links in their chain.

The great question to decide is this, Will adverse circumstance conquer us, or can we discover what Paul and Silas did which enabled them at midnight to sing? If we can discover this secret we can truly be grateful, regardless of how different the outward circumstances may be this year at Thanksgiving time.

In searching for this secret there are several truths of which we may profitably take account.

I

Paul and Silas did not spend their time bemoaning their present situation.

I do not mean that these men were necessarily satisfied with their present situation. Undoubtedly they would rather have been almost any place in Philippi than in jail. But there they were in jail. Paul and Silas might have spent all that night in bemoaning their predicament. Had such been the case it would have been useless regret.

To say this about Paul and Silas does not mean they were ready mildly to accept defeat. Should the right opportunity arise to get out of jail they would seize it. They were not folding their hands, intending to do nothing about their imprisonment. They would wait their chance. They did not bemoan their lot. They accepted it as a fact.

How easily Paul and Silas could have talked with themselves and said something like this:

"If we were not in jail, with feet and hands shackled, think of all that we might be doing!"

Or, "If we were not here we might be in some happy Christian home, honored and welcomed guests!"

Had they gone on with that sort of reasoning we may be sure that at midnight Paul and Silas would not have been singing. They would have been wailing.

We must face this simple fact. Life brings adverse circumstances to each one of us, in varying degrees. The circumstances are here. Sometimes they are permanent, like those that came to the woman who had been accidently blinded and said to her minister:

"I'm in a bad bunker, but watch me use my niblick!"

Sometimes they are temporary, like the stay of Paul and Silas in this Philippian jail. Whether they are permanent or temporary it does us no good to bemoan the fact that if they had not come things would have been different. Things are not different. We must realize that and start where we are.

In his recent book Dr. James Gordon Gilkey tells about reading a paragraph on the sporting page of a California daily. It is written in the spirit of fun, but there is sound philosophy in it.

"Yesterday I played golf with a man I hope I shall never see again. He had the worst case of 'Iffing' I have ever known. After each hole he would tell me with great seriousness how well he would have done IF one of his shots had been different. 'IF my drive had been straight,' he would say, 'I would certainly have made that hole in par.'"

When adverse circumstances come on the golf course or in life it is of no avail to bemoan them. Accept them! Use them as a challenge, but do not bemoan them by wailing, "If this, then that would have been!"

Life may have brought us many things which are not of our own choosing. Perhaps we can imagine ourselves happier in another job. We may wish we had accepted an opportunity for further education when it was offered ten, twenty, thirty years ago. We may regret we did not nourish a friendship that might have grown had we given attention to it. We may look back upon mistakes we made in managing our life, ideals we turned our back upon, motives that would have carried us further. We cannot change the past. It does us no good to run away from facts. Such has been; such now is. Let us spend no energy in vain regrets! Paul and Silas did not wail because of what they might have been doing outside that Philippian jail. At midnight Paul and Silas were singing.

2

Let us note, in the second place, that Paul and Silas put this limiting circumstance to some positive use!

It would have been so easy for these men to say:

"Here we are in jail, we can do nothing for anyone!"

But they had fellow prisoners, and there was a jailor. Before long all of these men were being influenced by Paul and Silas. We read: "Paul and Silas prayed and sang praises unto God: and the prisoners heard them."

These prisoners were not mocking and scoffing at them. They had been impressed. They were accustomed to brawled-out curses and to the air polluted by the foul language of other prisoners. Here was something different!

We are told that an earthquake occurred that night, and the foundations of the prison house were shaken, and the doors were jarred open, and shackles were loosened. Strangely enough, the prisoners did not run away when a chance for escape unexpectedly offered itself. They must have been so absorbed in Paul and Silas that they forgot escape for the time being. The jailor, thinking that everyone would escape, was about to kill himself. He would have been held responsible had they fled. Paul cried out:

"Do thyself no harm, for we are all here!"

Before long Paul and Silas had an opportunity to talk about the matter that was nearest to their hearts.

"Sirs," said the jailor, "what must I do to be saved?"

And they said: "Believe on the Lord Jesus Christ, and thou shalt be saved!"

That very night the jailor asked for and received baptism.

What a positive use to make of a circumstance that looked so hopeless! Apparently every door of opportunity had closed upon them the night that found Paul and Silas in prison. But life has a strange way of opening new doors when old doors have closed.

When John Bunyan was imprisoned he used his limited environment to create "Pilgrim's Progress."

When deafness came to Beethoven he used those circumstances to write music others might hear.

When blindness came to Milton he used it to write his sonnet on blindness.

When crucifixion faced the Christ he used it to pray for the forgiveness of his accusers, and taught all centuries a supreme lesson in the heights and depths of divine love.

Whatever we may do, wherever we may be, hemmed in by limitations and thwarted by circumstances we wish were otherwise, we can make something positive issue from our lives. For this truth we can lift up grateful hearts in song.

3

Let us note once more that Paul and Silas found spiritual resources to sustain them in their adversity!

These men might have gone under that night. Midnight in a prison is not ordinarily a cheerful time. Outward circumstances were negative. If there had been no inner resources the total result would have been negative. They needed something within, not something external.

During this week, while this sermon has been taking shape in my mind, I have been asking myself a searching question:

Have I found resources within sufficiently strong to sustain me so that I would feel like singing in that Philippian jail at midnight, had I been with Paul and Silas?

I am far from sure. I can only hope that I may grow. I do know that only as we lose ourselves in the things spiritual that were theirs can we take our stand beside Paul and Silas. These men were moved by things unseen. They had felt God. They loved him. They were passionately concerned about the kingdom of God. They wanted men to know the God who was revealed for them in Jesus. They wanted men to live as brothers with a spirit in keeping with the Christ spirit. Here was something that filled their souls with power and resources they never would have received from a small, self-satisfied, self-centered existence!

Only in losing ourself in God do we grow souls that can withstand and triumph at midnight in a prison.

Mr. Philip Cabot makes this statement: "Through the years of adolescence and early manhood my soul was submerged by the body and the material world, as if the body had rolled over (so to speak) upon the soul and crushed it."

Men still allow that condition,—a body rolled over and a soul crushed. We can make up our minds that Paul and Silas would have found only despair and an unpenetrable gloom in that jail if their souls had not been on top. They were captured by the spirit. Material circumstances were not ultimate.

The experience has been repeated through the ages.

Some years ago a young doctor was working patiently in a stuffy attic room in the city of Toronto. The roof of his room was made so hot by a blazing summer sun that the doctor was compelled to work stripped to the waist. Hectic months followed, experiment after experiment was made. Look at those outward circumstances,—a stuffy attic room, summer heat, experiment after experiment that failed! Yes, it would be enough to overcome a faint heart. But Dr. Banting was lost in something that was not material. He was seeking for the truth. He found the chemical nature of a substance formed by a gland called the pancreas, and he proved that it might be made by chemists and given like medicine. Today it is taken under the name of insulin, and has given to thousands a new lease on life. He too could sing "at midnight" in his attic room, for truth is a part of God.

No one can read the life of Ralph Waldo Emerson without being touched by the love story of Ralph and Ellen Emerson. But that love story was interrupted by a sudden death, one of those deaths so hard to explain, for she was taken when still in her youth. What imprisonment bereavement brings, and yet songs have been sung even here! Listen to Emerson talking four years later:

"I loved Ellen, and love her with an affection that would ask nothing but its indulgence to make me blessed. Yet when she was taken from me the air was still sweet, the sun was not taken down from my firmament, and however sore was that particular loss, I still felt that it was particular, that the universe remained to us both, that the universe abode in its light and in its power to replenish the heart with hope."

Emerson saw the spiritual beyond the material manifestations of life! He lived on the heights.

No prison house, whether it be a thwarted love, a frustrated hope long dreamed about, a broken body, an overwhelming sense of despair, is final. God is with us in every prison. We, like Paul and Silas, can sing at midnight.

If this Thanksgiving is going to be different for you, think upon this truth and be grateful to him who touches our spirit with his Spirit!

Great of mercy and full of kindness has been thy love for us, Father! Day after day has borne witness to thy faithfulness, night after night to all thy mercies, which never fail.

Thou who givest human life the fulness of the love of Jesus Christ, and hast made available for us in him fresh sources for our every need, forget us not in the days which lie ahead! Grant us courage, for in the secret places of our heart we are afraid!

How can we praise thee for freedom from illness, release from mental strain, new insight into faith, new riches of friendship, new understandings of life that have come to us in the months that are gone? Thou hast given to us more than we can ask or think!

Hitherto thou hast blessed us in the year gone: bless us still! Having praised thee with our lips, help us to praise thee in consecrated hearts and holy lives, through Jesus Christ our Lord! Amen.

C. T. Studd: Crusader for Christ

Had Francis of Assisi lived in our day he could not have lived a simpler and more consecrated life than Charles Thomas Studd. As a crusader for Christ "C. T." surpassed the earlier saint,—he equaled the most daring and forward-pushing missionary pioneer in Christianity's annals.

Mr. Studd was the son of a wealthy English gentleman. He also inherited a fortune from an uncle. He was the youngest of three brothers who were all first-class cricketers at Eton and Trinity College, Cambridge, and who later achieved prominence and popularity as the three greatest gentlemen cricketers in England in the early '80s. All three played on the Cambridge University eleven that beat the great Australian team in 1882. In that game C. T. scored over a century, and also bowled with success.

Charles Thomas Studd
from a photo dated July 11, 1884

All three came under the influence of D. L. Moody in his English campaign of 1882–84, and devoted their lives to religious and social work. Their father was in some ways the most outstanding convert in the work of Mr. Moody. C. T. had experienced conversion through the ministrations of a business man who gave his week-ends to preaching, but as he said himself he was only lukewarm until he met Mr. Moody. Then he became enthusiasm and consecration personified in his loyalty to Christ.

It was at his brother J. E. Kynaston Studd's bold instigation that Mr. Moody and Mr. Sankey went to Cambridge against the counsel of experienced workers who had not faith to believe that God would use so-called uneducated evangelists to help university undergraduates. The interest thus awakened resulted in the going of the Cambridge Seven to China, of whom C. T. Studd was one.

We have before us this key statement in his own handwriting:

"Mark 16. 15. I found 'all the world' meant ALL the world, and not only England and America. What do YOU think it means?"

All the World

Mr. Studd joined forces with J. Hudson Taylor of the China Inland Mission, and threw his whole fortune into the treasury without reserve.

He went to China in 1885 in his 25th year, and remained there 10 years until his health broke down. He visited Northfield in 1902, with his wife. Unable to return to China, he felt well enough in 1905 to try India, where for eight years he was in charge of the English Union Church in the hill station of Oatacamund. But his adventurous spirit and consuming zeal for Christ urged him toward the unevangelized heathen of inland Africa. At the age of 53 he went to Belgian Congo (1913) with his future son-in-law, Rev. Alfred B. Buxton, when cannibalism was still rife there, and founded the Heart of Africa Mission. They penetrated to the depths of the Ituri forest, and nearly lost their lives there through fever and starvation. The latter they staved off by buying food with the buttons on their clothes, which the Africans seemed to prefer to cash.

Mr. Studd lived a life of great simplicity there, what most people would consider hardship. Of late years he took up the work of translating the New Testament into the native tongues, and it was his habit to begin his labors between two and three in the morning and not to go to bed till ten at night. He ate as he worked, his food being of the simplest kind.

Meanwhile his vision extended beyond Africa, and he yearned to seek entrance into every unevangelized part of the world. This mission became known as the Worldwide Evangelization Crusade. Under his presidency missionaries have been at work in Amazonia, Arabia, the French Sudan, Abyssinia, and on the borders of Afghanistan; and branches of the mission are operating throughout Great Britain, America, Canada, Australia, Belgium, and France. In Africa nearly 60 and in Amazonia 20 missionaries have been at work under his directorship.

Unconventional in Speech and Method

Mr. Studd maintained through life the youthful vigor of outlook and the breezy unconventionality of language and fun of an English college boy. Many instances are recalled.

He shocked many when he vehemently maintained that the Don't-care-a-damn spirit is the only one worthwhile in Christian service.

"If you can play cricket, don't play marbles!" he would say.

One day in the street he noticed a smart-looking terrier, and turned to a companion with a smile and said:

"If only you and I were as keen for souls as he is for rats!"

It was reported that he was teaching the natives in an African village some Christian ditty that went to the tune of "Three Blind Mice." "That's just the kind of thing he would do," wrote a friend. "He had his own

way of doing his work. He copied no one, and no one could copy him."

He believed that Christ is the only saviour of men. "If you think philosophy can save men you are wrong. China has got as good an old philosopher as you can find anywhere,—Confucius. His teaching is all right, but it doesn't save men. I know what the Chinese are: they are lost without Christ. He can re-make men. Confucius can't!"

Last Days

Mr. Studd suffered repeated attacks of malaria, and several times his life was despaired of, but his spirit and nerve served him well and brought him through. He refused all pleas that he should come home on furlough from Ibambi, where he made his headquarters, though he had suffered more or less the past year or two.

"You ask me to come home," he wrote not long ago. "There are several arguments against this, and I will give you the weakest first. I am living with one foot in the grave and the other out. The first cold night in the homeland would carry me off like a blade of grass. You would then go into mourning, much to my discomfort and your own. If I die here I can be buried for half-a-crown (say, half-a-dollar), so there's an end to it!"

Sunday July 12 he conducted the native church service at Ibambi, lasting five hours. Next day he felt ill, and suffered intense inward pains in spite of medical attention until he passed away on Thursday the 16th, aged 71. At the end he could only keep repeating in weak voice:

"Hallelujah! Hallelujah!"

So he gave triumphant witness in his death.

Bwana, as the natives called him, lies buried where he fell.

His African career had many features in common with that of Dan Crawford, it is recalled. Daring, masterful, independent, full of consecrated ambition and self-forgetting zeal, both were content to live in the obscurity of the long grass and to fall asleep in Jesus Christ beneath the mid-African stars.

"Who through Faith Stopped the Mouths of Lions"

Luanza Mission, Congo Belge

The native mail-carrier, after crossing the broad Lualaba River, should have arrived here at Pweto last evening with our home letters, but the roaring of the lions in our direction kept him in a snug little village till sunrise.

Here these days "Jericho" is strictly shut up at sunset. It's been so ever since a little lad came tearing back to his home screaming that young cows were after him.

"Young cows here?" exclaimed his father. "That's nonsense—unless they have manes!"

Seizing a spear and calling to a neighbor to bring one also, they cautiously crept along the trail, and there, only a stone's throw from their huts, they saw the fresh tracks of several lions. Hastily returning, they shouted the alarm that lions were prowling around the village. And indeed we soon all knew it! That night within unpleasant proximity they gave us a terrifying concert, roars and growls and blood-curdling snarls. What caused it we don't know. But next morning we saw in a field just behind the little boy's hut huge paw-marks everywhere, and furrows made by claws, and clods of earth torn up. There had been at least five adult lions and several young ones.

The tearing up of the earth reminds me of an incident told me by Dr. Laws of Livingstonia.

Two native evangelists had set out to visit a village with the gospel one Sunday morning. While crossing a long plain, with 10-feet-high grass on either side of the narrow trail, they became conscious that something was following them. Looking behind, they were terrified to see a huge lion stalking them, which stood still as they remained motionless from fright. There was not a tree to climb, or a refuge of any sort, and it was hopeless to attempt running away from him. So they prayed aloud to God to protect them, reminding him of the time he shut the lion's mouths for his servant Daniel's sake. Then courageously turning their backs upon the lion they walked quickly on.

Glancing round they saw that he too had quickened his pace. They then slowed down, and the lion did the same. If they hurried the lion hurried also. Thus it went on till they came to a place where another path joined theirs. Taking a few steps along their path, they stood still and faced the lion. He stopped. Pointing to the other path they said to him:

"We beg of you to go that way while we continue in this!"

The lion lowered his head and growled ominously, but did not budge.

Again beseeching God for help, they said to the lion:

"In the name of Jesus Christ we command you to go that way!"

The lion looked along the path, then growled angrily and began tearing the earth up with his claws. The Christian natives walked slowly on; then looking back they saw that the lion had taken the path indicated by them. How great was their relief!

Hurrying to the village they held their service, and then told the amazed people of God's protecting care. And they returned home through the same plain, singing hymns of praise and glorifying God for their great deliverance.

Yes, we know that God can stop the mouths of lions if he so wills! He can open them also at his pleasure. To this I can testify. A roaring lion saved me and six native paddlers from a dangerous position.

We had been canoeing all day on Lake Mweru in a little native dugout. At sunset while poling along a narrow and twisting waterway through the 13-feet-high bulrushes and reeds to reach the distant shore we unexpectedly emerged into a large lagoon, out of which we could find no exit: nor could we see where we had entered it. The tall bulrushes blotted out both land and lake, though one man did try to look over their tops by standing on the shoulders of a sitting paddler,—a most risky procedure in a wobbly canoe!

Down went the sun, and darkness came quickly upon us as frantically the men paddled around and around the lagoon searching for an opening. Well, there was nothing for it but to push through the dense growth: but which way? Then the realization that we had lost the direction of land came upon us!

Truly we were in a desperate fix in the dark, for added to the fear of the crocodile-infested water and the billions of blood-thirsty mosquitoes inquisitive hippos kept popping up their heads around our frail craft and snorting their displeasure at our presence in their lagoon. Ashore we must go, but where, O where was it?

How we prayed for guidance! Then at long last—oh, welcome sound!—across the dark waters came the answer to our prayers. 'Twas a lion's roar. This told us the lie of the land. Can't you hear our answering roar of thanks as our canoe was headed straight in that direction, ignoring in our relief at getting away from the hippos the proximity of our land guide! Up rose the moon, for which another shout of thanks as we struggled through the reeds. Then blessed terra firma, and a quickly made skirm of thorns around us to prevent a too close inspection by his still roaring majesty, who had, however, graciously retired from the water's edge as we landed.

With lions in the neighborhood of the "careless Ethiopian" we are pretty sure to hear these days of someone being killed by them. News reached us yesterday that a woman had been found dead and torn open in a lonely part of the road not far from here.

"The lions of course!" all said. "Foolish woman to have been traveling alone!"

But wait a minute! The finders of the body think there is something suspicious here.

"Look here and here! These are not lions' tracks, but human footprints!"

So they returned to the village and reported their find. Alas, alas, this mother of three little children had been driven out of her hut yesterday morning, accused of bewitching her neighbor, and chased along the road for a long distance by a howling frenzied mob who persisted in following the fleeing woman, catching her and tearing open her body to simulate the mauling of lions! (No one knows. Do they want to know? "Away with all such!")

Probably she was but the scapegoat of some evil witch-doctor. The malignancy of such is hard to believe, and the numbers of deaths on the quiet, as the result of their divinings, is appalling. These sorcerers and wizards are doubtless in direct communication with demons. There are those in the homeland who smile a smile of incredulous contempt when one mentions the supernatural connected with the fetishisms and incantations and divinations of the African witch-doctors, but here, face to face with it all, we recognize a real power behind,—not mere imposture, not superstition, but a demoniacal force that is ever striving to subjugate souls and keep them bound in the kingdom of the prince of devils.

Thus in this daily fight between light and darkness pray as never before that nothing in us may hinder the backing of OUR prince, MIGHTY to SAVE, and that—

"The Lion of Judah shall break every chain,
And give us the victory again and again!"

Yours in the grand old fight of FAITH,

Grace Crawford.

(Mrs. Dan Crawford)

Doing and Being v. Discussing

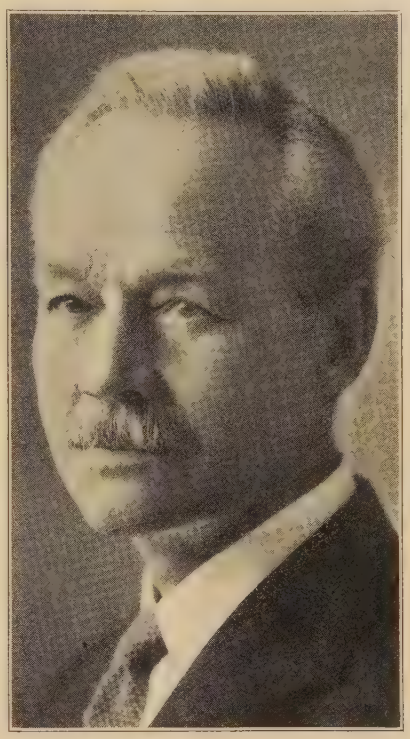
Sir Wilfred T. Grenfell, K.C.M.G., M.D., The Labrador

It seems almost a crime to add more to the volume of things written and printed. One sometimes wishes that an Anti-Destruction-of-Good-Trees Society could be started, or a Prohibition-of-Printers-Ink Society, for printing surely has much to answer for in turning our forests into paper!

One great trouble with the civilization of today does seem the extraordinary amount of time, money, strength and energy devoted to discussing non-essentials, both in and out of print. The time for doing is so seriously curtailed by it, and after all it is what a man does that carries his real message.

Among the heaps of current literature that is strewn in overwhelming profusion on every table with articles on such subjects as "Higher Humanitarianism," "Larger Agnosticism," "Perpetual Communion," "Ultimate Atheism," "Greater Cynicism," each leads us to infer that its writer is dogmatic and infallible, and has discovered a new secret for inducing peace and good will on earth. Each in large measure denies absolutely most of what others have said. In literary magazines one article describes a new apostle from God, sent because the church has failed,—a man who like St. Francis frees men from bondage to things, or like Martin Luther from bondage to institutions, or like John Wesley from the lethargy of rationalism. Another lauds just as highly as a master builder of character a man cut out of the 15th century, whose austerity and asceticism would have started yet another monastic order and have added yet another saint to the calendar.

When will mankind learn that intellectual attitudes can never guarantee universal efficiency, and that the stimulus of a deed and a character is greater than that of all the ologies? Man's happiest hours of life are not those in which he has grabbed most, but those in which he has done something worth doing, however humble. The best gift of life is not a bun but a job, just as the best stimulus for a venture is not an essay but an example.



Sir Wilfred T. Grenfell

As we were walking through the pine woods one morning a horrible red and ferocious spider caught my eye. He was hanging across the pathway in the middle of his web, waiting to catch victims and pouncing on them with a fearful spring, frightening them into submission while he entangled them in his mesh so as to destroy their ability to do anything: whereupon he would eat them alive.

I traced the exquisite gossamer of the anchoring threads which he had spread from a thornbush not less than three yards one way to the lower leaf of the pine, and not less than four or five yards the other way, while the whole was high up in the air. With all its various anchors its marvelous tracery was delicate, exquisite, regular.

I reckoned that if I had built that net in comparative size for fishing in Labrador it would mean the work of at least ten years, and even then I could not possibly conceive of how any one man could do it alone.

As a measure of ability and mobility it was an apology even for the ugliness and repulsiveness of the spider, viewed at first sight. Beyond the beauty and efficiency of the work, one noticed its strict economy. The longest ties were one single, almost invisible thread. Not one seemed to be doubled.

The wind, circulating along the pathway, waved that net and the spider in it to and fro away up in the air, as high comparatively as I should be at the top of the Washington Monument. The movement on a little steamer like my hospital ship "Strathcona" in a breeze of wind will incapacitate and prostrate nine out of ten of the ordinary human productions of our civilized communities, but that sensitive creature took no notice. Moreover, the space was a pathway where lurked constantly a fearsome and unknown danger for the whole structure. When any danger occurred, however, it seemed only a pleasure to him to repair the damage.

One could not help premising in such a being courage and faith as well as ability, virtues among the most valuable as well as the most attractive in life.

To test my friend further I dropped into his net a tiny stick of wood,—to him a log in reality, ten times as big as himself. The net held it beautifully. With the speed of an Olympic Games sprinter he came down that delicate and sticky structure and pounced on the presumptive prey. He soon realized that it was a handicap only, and with consummate skill rolled it around and around, cut it carefully out, and dropping it to the ground without noise or show of disappointment once more returned to the eyrie in the middle.

I had been catching some butterfly specimens, and having one that was of no value to carry home I next dropped the dead insect into the web. It was at least twice and possibly four times the size of the spider, and to him it must have seemed an immense problem as its wings, fluttering in the wind, made it shake the net as if it were still alive. The spider seemed quickly to sense the position, and most deftly rolled it around and around, so curtailing its

wing area and lessening the menace to his web. After that, cutting out the whole, he slung it by a gossamer rope from the middle of the net. This again was a most ingenious device to equalize the tension on his delicate strands. I left him—I cannot say with love, but fascinated, and with no little admiration for him.

Even predatory human beings,—the robbers of finance, the bandits of militarism, the Tammanies of politics, the people of all kinds who do things,—are the people we naturally admire, or at least give place to. Surely this natural appreciation is a presumptive argument for the faith that life is essentially purposeful and given us to accomplish things with! Men know now the strict limitations of the brain's intellectual capacity. Now that we know there is no matter in the ordinary sense, man is free to believe that he is not his body, and can rationally accept the deduction that real living can only be by faith. Why may he not reasonably live on the faith that in quality as well as in quantity he differs from other forms of living things? Is there any reason why we should not want to think of our life as everlasting? And if we do, must not the presumption be that something is wrong with us?

Doing necessary things occupies so much time in countries like Labrador that there is honestly little time to write or even to talk much. The temptation is Marthawise, not Marywise. Physical labor certainly saves men from the pitfall of thinking that anyone knows it all, and that because one man reaches his goal in one way there is no other. Intellectual standards over-emphasized must always divide and therefore enfeeble men, who are by nature individual. In Labrador we all have to work together, and if one man cannot see that green is green and red is red there is no time to waste in argument. We give him a job with us, but below decks, for his viewpoint about port and starboard matters but little there. We cannot afford to lose the chance of what help he can give, any more than the Master was willing to lose what help Judas Iscariot could offer in healing the sick and preaching the gospel.

It is easier to speak in generalities than to suggest concrete things. To many today it still seems blasphemous for the pulpit to come down and deal with the trivial events of everyday life when the final question at issue is man's relationship to God. If, however, one takes the view that it is through human relationship of man to his brother that we alone can commend ourselves to God, who put us here as we believe for the purpose of helping to make a better world, one cannot but feel that the chief part which the pew can ever have in the discussion with the pulpit is to suggest new interpretations of the love of God to man in concrete efforts which would spell love to common sense everywhere. So far as hospitals, the care of the sick, the poor and the suffering are concerned, there seems at last to have grown up a concession that such work is essentially religious, and so may be considered from the pulpit. But if you ask questions about our present civilization, the tariff walls nation raises against nation, and business conditions generally, there is still a section of the public which queries, "Is this the proper field for Christian discussion and instruction?" If they are not the proper field for Christians to work in, how can they be made so? Surely that is just the glory of Christ's common-sense gospel. It keeps its feet on this earth instead of in the next. It has shown itself fitted for all ages and all conditions. So need any man, purporting to follow the Christ, worry on those scores?

What we need today is what we have needed in all our civilization's past crises,—a personal Christ to follow and a living Christ to see: and that Christ can be and must be carried in our lives, read in our deeds, desired for the very sacrifice he calls out in us as well as for the joy which his companionship gives to the lives of men!

Judged by the amount of space devoted to discussion as to how prayers ought to be said, or how some ritual should be carried out, any stranger would suppose that these questions were matters of vital interest to our Lord. As a matter of fact, they do not appear to have troubled him in the least. What he wanted was to have men come close to God, and he knew that the path which was open to one man was closed to another.

In spite of the artificial interest created, by far the majority of the men in the street are not one iota interested in discussions either, and indeed hardly know what it is all about.

Christ's chief interest has always seemed to me to be not in getting men to understand him, but to follow him. He certainly taught us to judge the value of a man first of all by what he does. Moreover, to be able to reduce the sometimes absolutely impossible barrier of intellectual acceptance of dogma to a mere matter of the will to do, as a prelude to understanding the real message of Christ, opens for thousands opportunities for carrying their share of the world's load.

Instead of narrowing down to a small selected body that one most potent of all impulses to a higher life, namely, the vision that each and all are absolutely needed by God, this method of approach appeals to that vast body of men and women of good heart who are increasingly, though without labels, attempting to answer Christ's challenge.

One is familiar, only too familiar, with the names which philosophers and theologians can give to this appeal to experience as a road to truth, and this conceit of the mind, that God can accept as an act of worship service rendered in deeds done, even though the intellect is unable to analyze what it was that prompted the action and for whose honor and sake it was done. However this opinion may be tainted with error from a philosophic or eclectic point of view, and however misleading pragmatism as a rational explanation may be, in the realm of religious experience it has always seemed to me to lead men to the way, the truth and the life.

EVANGELICAL
SCHOOL OF THEOLOGY

Working with Christ in Arabia

Paul W. Harrison, M.D., Arabia

How much then is a man of more value than a sheep? Matthew 12. 12.

This world in a general way does not believe that men are of more value than sheep.

I talked with a man on the steamer in Hongkong harbor, and I was horrified because I was seeing for the first time every heavy burden borne by men, every enormous truckload of stone, wood, and everything else being hauled by men, long strings of men pulling enormous trucks by means of long ropes. I said to this man:

"Why, this is terrible! Why don't they get horses for such work?"

"Oh," he said, "no! Men are cheaper. You see, horses get sick and die."

I said: "Yes, but don't men?"

Oh, well, he guessed they did, but he had not thought of it that way before, because sheep are of more value than men.

No doubt Christ is peculiar. He is the one teacher who has taught us that men are of more value than sheep.

They do not believe that in New York. They have built great buildings, and men's blood is built into those buildings, almost every one of them. They say the Empire State building was actually constructed without the loss of one life, and it so stands almost unique in that great city. But you could look on that enormous building, and on every other building in that city, and say as Christ did when he looked on the buildings in Jerusalem, that the day is coming when there shall not be left one stone upon another that shall not be thrown down. Those buildings were not worth much, and so Christ, when he looked upon wealth of that sort, said:

"How much then is a man of more value than a sheep!"

The Supreme Value of Men

The whole missionary enterprise rests upon two foundation stones, of which this is one, namely, that the supreme value in this world is the men who are in it. That is why we go out to Arabia, because there are men and women out there of the most supreme and absolute value.

I know men do not believe that,—most men do not,—and if a man does not believe that there is no use trying to convince him of the validity or the value or the legitimacy even of the missionary enterprise. If sheep are more valuable, then the missionary enterprise is a futile and a dangerous thing. But out in Arabia we have men that are of more value than sheep.

Christ, wherever he went, always saw in men vast possibilities which nobody else supposed were there.

He looked up and saw a saint in Zaccheus when all the rest of the people saw in him a despised and scoundrelly tax-collector: and they were right too, because they looked on the external appearance, but the Lord looketh on the heart. Inside there was somebody else. Christ always did that; and because he saw what was inside, sometimes when he met a man that wonderful person within would awaken and come out.

Every Christian must meet men in that way if he is going to be a real Christian. And supremely every missionary must be that sort of a man if he is going to be a good missionary. And that is why I am not the least bit ashamed when people say to me:

"You talk about those Arabs as though they were the finest people in the world!"

Well, they are the finest people in the world! The man who denies that does not know anything about the Arabs. I have lived with them for 20 years, and I have seen heroism and loyalty which will remain with me as a memory to be carried right into heaven itself.

Loyalty

I remember a little boy in Arabia who brought his sick father to the hospital. The father had nephritis. Doctors cannot always cure that kind of disease, you know, and though we worked hard on this boy's father we did not succeed. After about a month and a half he died, but in the meantime this tiny boy of about ten years took care of his father. He kept him clean, bought things to eat, cheered him up when he was down-hearted.

I remember one night, about midnight, I was in the ward, and that father turned over in his sleep (he slept on the floor), and the tiny boy sleeping next to him sat upright out of a sound sleep to ask him if he needed anything. The father was not even awake, but the small boy was.

When the father died there in a strange city that little boy went right across the city in the middle of the night to look up some relatives. He brought them back, and the body was washed and wrapped in a fine white cloth so that it could be buried. The next morning the boy supervised the preparations and went to the grave where they buried his father, overseeing everything just as if he had been a grown man. I marveled at that boy. But no, he was still a little boy, and when it was all over, and the funeral finished, he came and hunted up the doctor in the hospital so that he could cry in my lap!

How much then is a boy of more value than a sheep!

Yes, a great deal more valuable!

Two years ago we went down on the pirate coast. (They are not pirates any more, but very gracious hosts.) We were among them for about three months. Down in that community I saw some of the finest loyalty I ever expect to see this side of heaven.

There was a woman who needed an operation. She was restored to health. Her husband took care of her, watched over her, brought her whatever she needed. There was as fine a love and loyalty between that particular man and his wife as I have seen anywhere. And when she recovered the light in the eyes of that husband—well, I will have to travel a great many moons to see anything finer than that!

How much then is a man of more value than a sheep,—that kind of a man?

It was on that same trip that one of the Bedouins from the desert brought in a sick brother. The brother had a badly infected leg. They brought him in on a camel,—how many days' journey I never did learn,—and the leg had to be amputated. Because those people have a marvelous capacity to fight for their lives when put into a corner that boy actually did recover, and a more loyal affection between one brother and another you could not find in the state of Massachusetts.

That is the kind of people we work for over there. Such loyalty as you never will see surpassed! And what difference does it make, the fact that such a man can't take a bath very often? I am not certain that the twelve apostles had a bath every night.

Courage

And physical courage! Why, the things that we see out in that country are magnificent!

I sat in my clinic one morning,—this was in Bahrein,—and after I had seen a large number of men and some few women there stood before me a microscopic small boy.

"Yes," I said, "what can we do for you?"

"Sahib, I need an operation!"

And inquiry proved that he was correct. He came from one of the areas in Persia where many suffer from stone in the bladder. He was one of the sufferers, and he did need an operation.

"All right," I said, "go and bring your father, and we will take you into the hospital."

"Yes," said the small boy, "that was the idea at first, but father could not come. He is too busy."

"Your mother, then."

"Yes, she did intend to come, but she couldn't, for there are four other children."

"All right," I said. "What I am trying to say is that whoever did bring you, go and get him and we will take you into the hospital right away!"

"Yes, sahib, but nobody brought me. I came by myself."

"Alone?" I said. "Have you got any money?"

"No, indeed, I haven't got any money, but always when I joined a caravan there was someone who would carry me on the camel with him, and so I got along without any trouble."

"Yes," I said, "certainly, but when you got to Linga what did you do?" For Linga is on the opposite side of the Persian Gulf from Bahrein.

"Oh," said the round-faced small boy, "I went on board the English steamer. Pretty soon the chief officer came around.

"'Where is your ticket?'

"'I haven't got any ticket.'

"'Then where is your money?'

"'I haven't got any money either.'

"'Oh, well,' said the officer, 'that's all right!'"

And so the little boy found his way to Bahrein.

I asked him how long it took him to reach Bahrein, and he replied:

"Twenty days."

That afternoon he was operated on. He climbed on the operating table by himself. Two big round tears rolled down his cheeks, but he did not hesitate a second, and in that strange country with a strange doctor in those remarkable and dangerous-looking clothes, he lay down on that table without a flicker.

I have seen lots of splendid soldiers in my time, but in the picture gallery of my soul that little boy's face is treasured as absolutely the bravest individual I have ever seen.

Boys like that are worth a great deal more than sheep!

Why do we go out to a country like Arabia, and do missionary work?

Well, the first reason is because we have over there men and women and children that are worth all the effort that we put into it, and would be worth a hundred times as much effort if we were able to put that much into it.

Down on the pirate coast a few years ago I saw a splendid old patriarch. He had a long white beard, square at the bottom, and a most benevolent face. He could have posed for a picture of Abraham. I am sure he looked a good deal like Abraham. He had the most lovely twinkley brown eyes, just like my father's eyes.

I was greatly taken with this man, and my friends were worried.

"You must be careful," they said, "for that man is a member of the most dangerous tribe of bandits around here."

I did not believe it, so I asked him:

"Are you a member of the Amamir?"

"Of course!"

Obviously his lineage of nobility was being questioned.

"Yes, but you don't go out to steal sheep, camels, and goats?"

"Certainly I go out and raid other tribes, and steal camels and goats! What kind of a man do you think I am?"

"Yes, but you are getting to be an old man now, and if you keep that up you are likely to be killed some day!"

"Well, I very much hope so. I surely do not want to die lying sick in a bed."

I gave it up, for I decided if that was the way he looked on life I did not have any more arguments to present.

Physical courage? Those people have lots of it. Of how much value is such a man, one who can look death in the face without the flicker of an eyelash?

I have traveled with those men on their sailboats. We came up from Dubai one year, and were struck by such a storm as I have not seen since. We were only about a day out of harbor, and I imagined they would go back to it, but no indeed, they were on their way to Bahrein, so they fought with that storm for four days, and finally they won! Those men were on duty day and night, and we missed a bad reef by only about 50 feet one day. Yet I never saw the nerves or the courage of those men fail. How much then is a man of more value than a sheep, —that kind of man?

The apostle Paul would have loved those men. He would have helped navigate the ship, and he would have written in the book of Acts about that trip taken with sailors who were not a particle afraid.

What kind of a time do we have carrying the gospel to that sort of people?

We do not always have a good time. A man has to be a good deal of a gambler to be a missionary in Arabia. I mean, you have to shake your dice, throw, and see what you get, because you never know beforehand.

The second foundation stone for the

missionary enterprise in Arabia, or anywhere else, the second reason for the missionary enterprise, is that in Christ we have a message, a gospel, a good news, that is capable of giving these people just what they need. The gospel works in Arabia.

A Gospel for Their Need

It was about ten years ago, down in the region of Ajman, a man looked me up and said:

"Sahib, you are a Christian, aren't you?"

"Yes, I am."

"Well," continued the man, "as a boy my father gave me a book that was part of the Christian's book, and I read it a great deal until I lost it, and I wanted to find out if you had that kind of book."

So I gave him some books of that kind.

While I was there he used to come and have lessons in the Gospels of John and Matthew. I left him with the promise that six months later when his work was slack he would come to Bahrein and learn more. I never saw him again. I do not know what happened. Perhaps he was caught in an epidemic of cholera and never had a chance to come and learn any more. And God only knows how far the gospel got into his soul.

But last year Dr. Dame went into the same country, and a man came to him and wanted one or two of those tiny books, and he got them. Six months later the man turned up in Bahrein, and said he had been reading them ever since, and had come to learn more about it.

"Have you a school of religion up here?"

"Yes, we have a man who is here to teach religion."

So that man is a Christian today, learning a little bit better each day what it means to be a Christian: standing by himself, alone, without the help of anyone else, no companionship, no group to stand together as we have in other places.

We are seeing the beginnings of the church of Christ in Arabia. We know that the word of God will not return unto him void, but shall accomplish that which he pleases, and so out there because we have in our hands the gospel, the picture of Christ, a message which is capable of transforming men and women into children of God,—because we have that message, and because out there are men that are more valuable than sheep, we go to Arabia, and we carry the message of the gospel even in the face of obstacles. Even when it is a costly enterprise, even though we have now a missionary grave for every convert, even though it may have to cost a great deal more in the future, we go out to Arabia because Christ told us to go.

"Go into the easy places?"

By no means!

"Go ye therefore into all the world and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you all the days, even unto the end of the age!"

Our heavenly Father, we thank thee that thou hast made us partakers in so glorious an enterprise as this! We thank thee that the carrying out of thy will and the redeeming of the world has been left in some degree in our hands! We know we are not worthy, but we pray that thou wilt guide us in it. Forgive all our indifference, forgive our coldheartedness, and grant that we may place our own sacrifice with all gladness and joy beside the sacrifice of Christ himself! Grant that our tiny sacrifice and his great eternal redemption may together achieve the redemption of Arabia, India, and China, and the uttermost parts of the earth! Put that spirit into our hearts just as thou seest we need it! Save us from those sins of selfishness and indifference that do so easily beset us, and let us run with patience the race that is set before us, we pray thee! We ask it in Jesus' name. Amen.

The Sermon on the Mount—2

Given at the Northfield Women's Interdenominational Home Mission Conference by Rev. Thomas W. Graham, D.D., Dean of the Graduate School of Theology of Oberlin College, Ohio

We speak of this as a sermon. In Matthew's account of Jesus' teaching it has every indication of having been such. Luke scatters some of this material about in the body of his book, indicating that at other times perhaps Jesus was dealing with the same sort of questions.

There has been a good deal of dispute as to whether Jesus actually sat on a hill overlooking the Sea of Galilee and preached the sermon which Matthew records, or whether we have in those chapters a compilation of teaching brought together in Matthew's characteristic fashion. I see no reason why both might not be true.

If Jesus came to the world with an interpretation of life which would strike it as new, as undoubtedly his interpretation would, there would be some questions which he would have to answer. Jesus would have to explain to men what the characteristics of the new type of life in which he was interested were to be. What would be the relationship of this new order of living to the old? What would be the distinctive rites in new worship forms that should be set up in this new faith? What would be the practices and policies of those who would adopt his way of life? What would be the end?

No man who attempts reform of any kind in this world but has to meet these questions, and in the Sermon on the Mount we find Jesus' answers to them. Wherever Jesus went he had to face those same questions, sometimes in one circumstance, sometimes in another.

He was not a teacher who had an established lecture hall to which people came. He traveled about the country. Undoubtedly one day he would frame his answer in one fashion, another day in another. Those of us who have been teaching for any length of time, teaching a single subject, know how difficult it is to keep from getting our material into forms that become set phrases, making the same statements over and over. We do that because we find that there are some illustrations, some striking words, that go home more quickly than others, and we get to put them into such form as we think will most likely meet the needs of those immediately before us. Jesus had just that kind of experience. The same questions kept popping from every side, and he was answering one here and another there. One does not wonder in reporting what Jesus had to say about these that we find differences between the reporting of Matthew and Luke. There is no reason in the world why Jesus might not have said both "Blessed are the poor in spirit" and "Blessed are ye poor." They are both true in the sense and place in which it is reported Jesus used these statements. They have to do with the same fundamental question.

There is no reason, again, why it might not have been that Jesus sat one day on a level spot as one of the evangelists suggests, and talked about these things, and another day sat upon a mountainside and talked about them. Interestingly enough there is a place just outside the ancient site of Capernaum where the northern slope of the Sea of Galilee goes up 200 feet, then levels off to a bit of a plain, and then goes up again, so that it would have been possible for one to say he sat upon a mountainside, and another to say Jesus sat on a level spot. Both are there.

The important thing is just to recognize that Jesus was dealing with these same problems over and over again. People did not take notes, except mental notes, for writing materials were too expensive. They listened to what the teacher had to say, and they went away reporting as accurately as they might the things he had to say, and these were gathered up years afterward.

In Matthew's arrangement, the one which we shall follow, what we know as the Sermon on the Mount is opened by a series of nine beatitudes and two figures of speech. There are few more familiar words in the New Testament than the Beatitudes.

Some words here need explanation, words that in English do not quite carry the full meaning of the Greek which Jesus used and so change the sense of the Greek translation until the Beatitudes we know have somewhat changed their meaning.

Take the word "Blessed"! It is not in our usual vocabulary now. It is difficult to get out of that word just what Jesus seemed to have put into it. Sometimes it is translated "Happy." That is not it—quite. The word Jesus used is a word which suggests a judgment other people place upon one, the judgment of your friends upon yourself. It might be put in our speech, "They are to be congratulated who. . ."

"To be congratulated are the poor in spirit!" That word "poor" which Jesus used is used a good many times in the Greek, 38 in all,—and in most cases it refers to individuals or groups of people among the Jews who are poor for conscience's sake. That is, they are lacking in the resources of this world because they refuse to practise those methods of getting wealth which have made other people well-to-do, who have deliberately turned their back upon the mercantile customs of their time and preferred to remain poor and keep a good conscience.

In the Old Testament it is said over and over again that God takes particular pains to look after that sort of poor folk, but also in the Old Testament it is indicated that that kind of poor folk were usually persecuted, they were oppressed. One sees the reason for that in their continued challenge to the rightness of the practices by which other people were getting rich. These folk are so insistent upon following their conscience that they provide a constant goad to the conscience of other people. Those do not like to be stirred up that way. The Old Testament tells of the care God gives these conscientious poor, and when Jesus uses this word the people listening knew exactly the kind of people of whom he was talking. There were not so many of them, but because of their character they were conspicuous. "Blessed are the poor in spirit," which by adding the latter phrase puts a religious and moral rather than a social emphasis upon it.

The same thing is true about "Mourn." In ordinary speech we think of persons sad because someone has been taken suddenly away from them by death or disaster of one sort or another. The word Jesus used suggests the attitude of those concerned about the evils of their time. The mourners of whom Jesus talks are those who are conspicuously active in pointing out the dangers of the evil practices of the day in which they lived. That sort of person who are deeply concerned about the social and moral and religious needs of the time are those who will be comforted.

In the same way the word "Meek" needs interpretation. We have often heard the cynical comments, "Blessed are the meek, for they shall inherit the earth,—yes, six feet by two!" But if that is the meaning of meekness, how do you account for our modern phrase, "The terrible meek"? How do you account for Jesus' willingness to characterize himself as in "Take my yoke upon you and learn of me, for I am meek. . ." How do you account for the characterization of Moses, "Moses was very meek, above all the men . . ."? Surely there is some other content to that word than that which suggests a spineless doormat.

The word Jesus used suggests an open mind, teachable spirit, and patient persistence. We do not get his meaning without those ideas. Those who are to be congratulated are those who understand, those who are open-minded, teachable in spirit, and go with patient persistence directly at the thing they want. They know when to stand firm and when to yield in non-essentials. That is the sort of person that is described by the phrase "The terrible meek," and the world turns aside to let that kind of man walk through to the fulfilment of his purpose.

"Hunger and thirst after righteousness." Those words mean much less to

us than they meant to the people who sat around Jesus as he talked to them. We do not know in this country what hunger and thirst are even in these depressed times, for we have not the abject poverty one sees so cruelly displayed in the East today. If one travels across the desert country near where Jesus lived on days when the thermometer finds it difficult to register the heat, and finds the springs of water far apart, one learns something of the drive of passion which possesses one whose lips are beginning to swell and whose tongue is beginning to burst and hangs out of one's mouth. It is thirst of that kind, for whose satisfaction a man would give anything under the sun, which puts the drive into the words, "Blessed are they that hunger and thirst after righteousness!"

"Righteousness." It is a good old Hebrew word in its root, meaning man's measuring stick, a rod to which other things are brought for measurement. And you see the development of the idea from that over to God himself being a measuring stick for life: the possession of a quality of life which makes it possible for life to be put against God and touch it all the way along, to be absolutely true to the life of God. If hunger and thirst are strong words, how much stronger is the word righteousness! Jesus says they are to be congratulated whose deep natural passion drives them to the measurement of life which measures squarely toward God, for they (Weymouth's translation) shall be completely satisfied.

Or take again the word "Merciful"! We usually use that word now in terms of pity. That was not in it at all in Jesus' time. What he was wanting to say was, "Blessed are the brotherly," or he might have used "Blessed are the compassionate," those whose whole life is going out in brotherly affection. You have to put into that word, "Thy neighbor as thyself," to get Jesus' meaning of it.

"Blessed are the pure in heart!" In Jesus' time men put the center of life in the heart. We think of it in terms of affection only: we say the controls of life are in the brain. In Jesus' time everything centered in the heart. "As a man thinketh in his heart, so is he." Jesus was saying, in our speech, "Blessed are the single-minded," those who have one central loyalty to which everything else is subdued, they shall see God himself. It is that character of life which made it possible to describe Jesus as going with his face set steadfastly toward Jerusalem.

"Blessed are the peacemakers!" The Jews did not like to use the word God, for they thought it too holy. They had many other words which when they came to the word God they used in its place. The word peace was one of those. "Blessed are the peacemakers, for they shall be called sons of peace!" But the emphasis is upon the program of peace. Not just peace-lovers, but peace-makers, for they shall be called the sons of peace.

I have a friend who says he is a pacifist with "fist" in it, emphasizing the same sort of thing: not sitting back with folded hands saying, "We should like to have peace in the world," but going out aggressively to get and make oneself worthy of peace that shall be established in the world. These folk who go out and free themselves are the ones Jesus says are to be congratulated.

Some Further Considerations

I want to suggest some things about these beatitudes.

The first is that Jesus in these words presents set characteristics of life strangely different from those the world knew and from those to which our world gives allegiance. I suppose if we were asked to say quickly who we thought the people were who are to be congratulated we would say those who have traveled, those who are educated, influential, well fed, those who are powerful and rich, those who have a chance at the pleasures of life. That is what they would have said in Jesus' day, and most of us would say it now. Jesus is putting a blessing upon discontent, upon those folk not at all satisfied with things as they are, patiently and persistently working for the attainment of things that are righteous.

You will note that Jesus is setting down here a series of characteristics of life that can be had by any person. One does not need a college education to be meek, or a peacemaker, or pure in mind. One does not need possessions. One may be born in a cabin, a tent, or an open field, and have all of these qualities of life. There is no one in the wide world who by birth or possession or education is shut out of a chance of this kind of life.

You will notice, last of all, that Jesus takes these characteristics and ties them up to himself. "Blessed are ye when ye are persecuted for my sake!" He saved his followers from a great deal of disillusionment and bitterness, often attached to those who have gone out to reform the world. They have found the world slow and hard to move. How often those of us who are older have seen enthusiasm slowly peter out, and folk become hard and cynical because they say this is a practical world! But Jesus saves us from that, for no matter how slow and hard men may be, it is always possible for us to say:

"It has been done in Jesus."

These characteristics all found their expression in him, and the quest of these characteristics becomes a crusade for us under the leadership of one who has shown that these are possible possessions of man in the flesh.

[*To be continued*]

My Service in the Word

H. J. Horn

The shafts that bear the grain aloft
  Are very slender;
The roots that hold them to the soil
  Are very tender;
Yet all the grain is lifted high
To ripen under summer sky
And tell the millions by and by
  Of God the Sender!

The men who bear the Word aloft
  Are often lowly;
The ties that bind them to the work
  All strengthen slowly;
And yet the Word is carried wide
To every land, on every tide,
The peoples manifold to guide
  To God the Holy!

Woman and Jesus—2

Given at the Northfield Women's Foreign Missionary Conference by Rev. Milton T. Stauffer, D.D., of New Brunswick, N. J.

Scripture reading—John 4. 24–42.

Today let us think of the millions of village women in the non-Christian world!

"And he went round about the villages teaching," "and whithersoever he entered, into villages or city or country, they laid the sick in the streets and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole!" Mark 6. 6, 56.

When the Samaritan woman left her water jar at the well and hurried back to her little village with the news of her remarkable discovery there was one who followed her retreating figure with longing and a great hope. Would she be able to take his pictures of the gift of God and the living water, and share them with her kith and kin? Would those pictures, drawn with such consummate skill, appeal to the imagination of a whole village as they had appealed to this one woman?

As she went into the village the disciples were coming out. They were glad to shake the dust of Sychar from off their feet. They had gone into the city to get, and not to give. It was distasteful business, this bartering for food with the Samaritan "swine." All morning they had trekked along the roads, and they were weary and hungry. The sooner their marketing was done and they could get back to their Master, the more at peace they would be.

Can't you see these disciples coming back across the fields, cursing the "village dogs" for their outrageous prices? Can't you hear Judas, who held the money bag, announcing with some show of self-pride:

"Ah, well, we didn't do so badly! We really got a good deal for our money."

And back in the village of Sychar can't you see the shopkeepers and the farmers rubbing their hands with satisfaction, and chuckling to themselves over another opportunity to fleece the proud, hypocritical Jew?

How often interchange of goods and of food between different races and nations leads to enmity and exploitation! Each party bargains to get as much as he can and give as little as he must in return. Commerce brings our bodies and our minds together, but it does not bring our hearts together. Commerce can never make us love one another. The distinctive glory of the foreign missionary movement as compared with international commerce is in this: the missionary goes to the villages of the world to give, the merchant goes to get; the missionaries establish their homes among the villagers and share in the common life, the merchants come and go; the missionary is interested in spiritual "meat and drink," the merchant is interested in cattle, and hides, and wine.

As long as there were new friendships in the making over in that little village Jesus was not much interested in eating the food that the disciples had bought at the cost of increased contempt. I can hear him say to Peter and John:

"Boys, it isn't the fishes and the rolls you have bought in Sychar,—it is the villagers themselves I am interested in!"

That moment, when they pressed him to eat, he looked and saw the Samaritans coming across the fields. These village inquirers were as golden grain ripe for harvest. To reap that harvest was his meat and drink. It was the will of his Father. It still is the will of his Father.

Some two score years and more ago an English missionary was eating his lunch along the wayside in the great tribal area of southwest China, and two lepers came by. He shared with them of his food and drink, and then he introduced Jesus, who is the bread and the water of life. They were simple, humble country folk, and soon they parted, they to go back to their villages, he to go on to his mission compound 50 miles further north.

One morning he was awakened by a great noise at his gates. He looked out from his window, and there, as far as he could see, the ground was covered with the black heads of these Miao tribespeople. And there at their head were these two lepers! They had come, led by the two lepers, to invite him to their villages, for said their chiefs:

"We have an old legend that speaks of a great deliverer who is to come. Maybe your Jesus is that deliverer!"

In this wise Jesus came to the villages of southwest China, where today there are hundreds of little whitewashed chapels, and thousands of humble, illiterate country folk who have washed their robes white in the forgiving love of God.

Repeatedly in the gospel accounts one reads of Christ entering some village or other.

One Monday morning, after a busy Sunday in Capernaum, where he had prolonged his healing and teaching ministry long after nightfall, he was up before dawn, praying. And when his disciples, discovering where he was, came with a word, "Master, all are seeking thee!" he answered:

"Let us go elsewhere, into the next towns, that I may preach there also. for to this end came I forth!"

The Gospel of Mark is the biography of an itinerant village preacher. The challenge of more and still more villages unentered accounts in part for the ceaseless activity of our lord. "I must work the works of him that sent me while it is day, before the night comes on" and the gates of the villages are shut.

He loved the villagers, and the villagers loved him. He was ill at ease in the big city of Jerusalem, but in the little village of Bethany, six miles out and over the brow of the Mount of Olives, he was at home. He was born and reared in a village. It was not village folk, but city people, who crucified him.

And when he could not go to the villagers the villagers came to him. "They ran together on foot from all the villages round about": so the gospel record puts it. When they saw him one day take a boat to go to the other side of the lake, that did not dissuade the villagers from following him along the shore. They followed him because they wanted something he had to give,—they desperately needed what he had to give. They were spiritually hungry and thirsty.

The millions of village women in the world today are hungering for life-giving bread and thirsting for living water. They were then, and they are now, as sheep not having a shepherd.

Remember John Milton's lines, "The hungry sheep look up, but are not fed"! The disciples were for sending the villagers home more than once. The task of meeting their needs was too overwhelming. There are Christians today who despair of carrying living water to the millions of villagers around the world. But Jesus said then, and he is saying now to his disciples:

"Give YE them to eat!"

Now why should you give your life to carrying the living water Christ has to give to the village women of the world?

Because, first, these women are your sisters in desperate thirst. They constitute ⅓ of the human family.

Because, second, until someone reaches them with spiritual succor their homes will continue to be the strongholds of ignorance and superstition, and morally enslaving social customs and religious practices.

Because, third, if the real truth of God's love can be given to these women the composition of society and the future of the human race will be changed.

Because, fourth, until now these women in fields and marketplaces have been almost wholly neglected in efforts for economic, social and religious advance.

Because, fifth, if rural communities in more backward countries of the world are to become the training ground for superior quality Christian men and women, a beginning must be made at once by the redeeming touch of Christ on these village mothers and daughters.

Now shut your eyes and see a picture! Its title is similar to the title of our textbook of the year, "Christ Comes to the Village." The village is Sychar. Sychar in number is legion today. The villagers themselves have asked him to come and stay with them indefinitely. He stayed two days healing and teaching as many as came to him. And after he left the villagers gathered around the woman who first had told them of him, and they said to her:

"We no longer believe on account of what you told us. We have heard and seen for ourselves. We know now that he is really the Saviour of the world!"

Almighty God, who dost reveal thyself to us in the person of Jesus Christ our Lord, who was the bread that is life and who was the living water, we thank thee this morning that we can look up into thy face and know that if we ask anything in his name thou wilt give it!

We come to thee thanking thee for the rest of the night, and what yesterday has brought, and rejoicing in the prospect of the day that is before us.

Almighty God, cleanse our hearts, purify our thoughts, quicken our intellectual faculties that this day may be full of rich fruitage for us!

We pray for the women of the world, for those women in rural villages and hamlets who toil in the fields from dawn to dark to eke out a meager livelihood for themselves and for their children, who do not know of One who has come to feed hungry families with spiritual bread or give them to drink the water of life!

We pray for those children of Christian natives who in mission schools are preparing to go back to their communities and give to their own kith and kin that knowledge of the Christ denied to them in their earliest years!

We pray for all efforts of rural evangelism and community uplift now sponsored by Christian agencies in countries less advanced than our own, and we unite our hearts for all those rural areas in every land where no Christian messenger has ever been!

Let thy light shine, O thou great God, in the darkest places of the earth through the consecration and the service of thy children everywhere! Through Jesus Christ, our Lord. Amen.

(*To be continued*)

THE SPREAD OF CHRISTIANITY

International Sunday School Lessons—November, 1931

November 1, 1931

What Is Personal Liberty?

Galatians 5. 13–26

While Paul was in Corinth (see last week's lesson!) he learned that Judaizers had gone among the churches he had founded in Galatia as they did at Antioch in Acts 15. 1, and had led some away from simple faith in Christ. So he wrote a letter to them to check this lapse and stablish believers in the simplicity and liberty of the gospel. It is the earliest expression we have of Paul's teaching on this matter.

At chapter 5 he begins certain practical exhortations concerning Christian morals.

The lesson portion introduces certain words and figures of speech which are hard to define,—some harder still to live out. Paul is dealing with man's personality,—not his body only, but his mind and spirit. As a temperance lesson it presents the picture of debased, sensual life over against the fine character produced by the Holy Spirit. Undeniably liquor is the promoter of all sensual sin.

Christian liberty not license, 13–15.

Emancipation from Mosaic ritual and external precepts does not mean casting off all moral restraint. There is no release from moral law. Lawless liberty easily regenerates into license. The believer in Christ comes under new law, expressed here as the law of love, which fulfils every possible law and more.

The Christian ideal is not obedience to a code: it is a life in which the Spirit of God is allowed to work freely and express himself in the spirit of man (W. L. Knox).

Flesh versus Spirit, 16–26.

What do these words stand for?

Paul uses "flesh" almost exclusively to stand for the unregenerate, carnal man; the whole body actuated by evil, depravity, inbred sin; the fallen self. Its nature can be judged by what it does (19–21). Its "works" are natural to unregenerate man.

Some spell "spirit" with a small s and take it to mean the higher part of man's nature as contrasted with the lower. The fight then is the familiar one between the best and lowest in a man's personality. Others consider that what is said of "spirit" is beyond what can be said of man's spirit, and spell it with a capital S as meaning the Holy Spirit.

"Walk in the Spirit" is the imperative of this passage,—see verses 16 and 24! One's "walk" is one's daily life. Give it into the control of the Holy Spirit, says Paul, who will guide into truth and live the Christ life within! The believer is then animated by power within, and does not depend on directions from law without, not having power to obey that law while subject to the propensities of the flesh. Thus, a law like the 18th Amendment supplies no power against the wish or the thirst for liquor.

The things our physical nature does are clear enough (Goodspeed, 19–21), bodily and mental, and are as obvious today as in Paul's day. What the Holy Spirit produces in the believer is inner elements of character, Christian virtues, such qualities, indeed, as shone in Christ's own life (22, 23). They that are Christ's crucified the flesh and its propensities when they accepted Christ crucified as their Saviour and the path of the cross as their way in life. What is left is Christlike character, manifestations of the indwelling Spirit. May the indwelling Spirit reveal Christ in us!

Is law your friend or your enemy?

Has any one in America the right to do as he pleases?

Golden Memory Text—Be not drunk with wine wherein is excess, but be filled with the Spirit! Ephesians 5. 18.

November 8, 1931

Paul in Ephesus

Acts 19. Lesson portion—Acts 19. 8–20; Ephesians 5. 5–11

To get the whole story of Paul in Ephesus begin at 18. 24! A Jew named Apollos,—an eloquent man and mighty in the Scriptures, but knowing only the baptism of John,—arrived in Ephesus and went to work. Two Christian Jews, Aquila and his wife Priscilla, heard him, detected his limited knowledge, and instructed him more fully regarding Christ, so that now he had a more useful ministry.

Enter Paul! It is his third missionary journey (18. 23), and his second visit to Ephesus. On the first visit (18. 19–21) he had reasoned with Jews in the synagogue, and promised to return to the city again, if God willed. And here he is.

The first incident recorded is his finding certain near-Christians—were they earlier disciples of Apollos?—who knew nothing of the Holy Spirit, but upon whom the Spirit came in Pentecostal power after Paul had instructed them. (19. 1–7).

Three months in a synagogue, 8.

Of his long stay in Ephesus the first three months were passed by Paul with a synagogue as his base for reasoning and holding discussions. That was Paul's strong point. Trained as a rabbi and a Pharisee, he was thoroughly posted in the tenets of Judaism, and he knew the facts of our Lord's life, and his teachings. We have a sample of his teaching in the epistle he later wrote these Ephesians.

Two years in a lecture hall and at large, 9, 10.

While Paul made some disciples, other Jews hardened in unbelief, and found fault with the Christian Way. So Paul pulled out of the synagogue with his following, and held forth daily in a lecture room. Gentiles would be more likely to come and hear Paul here, and he would get closer to the life of pagan Ephesus. This was his base for two fruitful years: during which a church was established, and also, it is believed, the seven churches of Revelation 2 and 3 were founded and built up, while the whole district was evangelized (10). Read 20. 17–38, Paul's valedictory to the Ephesian elders!

Visualize this extension of Paul's ministry! Compare it with a missionary's work today! A missionary settles down in a strategic center, and holds meetings. Visitors from nearby villages attend his meetings and carry home news of what they have seen and heard. Soon the whole district is evangelized by itineration.

Unusual miracles, 11–20.

The record next tells how GOD used Paul to work unusual miracles (powers), and gave him such success that awe fell upon all the people and the name of the Lord Jesus was magnified (11–18). Any miracle is a marvel, but how "special"? We are not told how or why, but we infer they were specially adapted to the character and need of that great pagan city, where spiritism and fraud and a beastly heathen religion, all inspired by Satan, were rampant. Fear was followed by belief, genuine repentance, confession, and a bonfire of magic scrolls. And so the word of God had wider sweep and more glorious triumphs (19, 20).

Verse 20 is the key to the whole Ephesus episode.

Read the rest of the chapter to get the sequel of Paul's present success! His path was not always strewn with roses. He had great opportunities, true, AND many adversaries (1 Corinthians 16. 9). He fought with beasts (figurative?) in Ephesus (1 Corinthians 15. 32).

Of late years there has been a recrudescence of spiritism, fortune-telling, and other forms of occultism in all civilized lands. The antidote to this is the Word of God. If all the paraphernalia of these mediums and gypsies in any large city were gathered together today they would make quite a bonfire! We sometimes read that when a witch doctor in Africa, for example, becomes a Christian he brings his stock-in-trade, and burns it up. Genuine conversion is followed by a break with the old life and all its habits and implements. Perhaps we need a few Pauls to clean up our cities.

Rid yourself at all costs of anything in your life that is harmful! What type of books have you in your home? What else should be burnt up?

Lawlessness in America is not a new thing in the world, and one level-headed man or woman might often restrain a mob (35).

Golden Memory Text—Have no fellowship with the unfruitful works of darkness, but rather reprove them! Ephesians 5. 11.

November 15, 1931

Paul in Jersualem

Acts 21. 17 to 23. 30. Lesson portion—21. 27–39.

After a visitation of the European churches he had founded and with a collection he had taken for the poor saints in Jersualem Paul's 3rd missionary journey ends at Jerusalem at 21. 16. His experiences there immediately begin a train of circumstances that ends in Rome (c. 28). It is his 5th visit to Jerusalem, about 58 A. D., say.

Instead of condensed history, which is so common in Acts, Luke now writes in greater detail. He recognizes that

Paul is at a crisis in his career. He is arrested before he has been in Jerusalem a week, and remains a prisoner of Rome and of Jesus Christ (Ephesians 3. 1, etc.) for five years. A sad outcome of a visit that was undertaken with generous impulses!

The incidents are obvious, but our interpretation of them will be governed by our opinion about Paul, whether he came to Jerusalem in a spirit of self-will or by the direct leading of God (compare 19. 21 with 21. 4). But in either case the incidents show Paul to have been the victim of two glaringly false charges.

(1) Misrepresented by the Jerusalem Christians, 21. 18–25.

After the warm welcome given Paul upon arrival (17), he had a conference with the church leaders, when he related the triumphs of the gospel in foreign fields. Of course the Jerusalemites glorified God, but they turned immediately to a more personal matter, namely, that Paul was regarded as not orthodox because, they were informed, he taught Jews to abandon the Mosaic law.

The charge was quite false, but without seeking to get the truth they proposed a plan by which Paul should give concrete proof of loyalty to Judaism. Paul's policy was to be a Jew to Jews if he could win some to Christ, and he held that rites and ceremonies were nothing one way or the other (1 Corinthians 7. 18–20), so he consented to the plan.

Was the proposal good? Did Paul do right in adopting it?

His action may be viewed in two ways. On one hand it may be said that he showed a big, conciliatory spirit, in no way violating his known principles. On the other hand it may be said that this man who had fought Judaism in the foreign field, who had written the epistle to the Galatians to scotch it, who held that the ceremonial law was done away in Christ, was now guilty of unworthy concession or compromise to gain the good opinion of a lot of nobodies.

(2) Misrepresented by the Asian Jews, 21. 26–29.

The plan was coming along successfully, and the seven days (of Pentecost? of the vow?) were ALMOST ended, when an unconsidered factor upset everything.

Of course there would be Jews from Roman Asia at the Feast, and they had lost none of their hatred of Paul. Here was another chance at him!

They charged falsely that Paul discredited the nation, the law, the Temple. Paul loved the nation, and only taught that the law and the Temple had their fulfilment in the gospel (read 24. 14–18; 26. 6, 7, 22). They further "supposed" he had brought a Gentile into the sacred Temple precincts, and this false supposition was exaggerated into "Greeks" (28).

Mobbed in the Temple, 21. 30–39.

So the plan, instead of bringing about peace and goodwill, ended in a fanatical religious Oriental riot. The murderous intentions of the Jews almost succeeded, but Paul is rescued—not by the fellow Christians whom he was trying to conciliate, but by Roman soldiers!

Chapter 22 gives his speech in Hebrew on the castle stairs to the people, interrupted by a sudden explosion of their hate (22). In chapter 23 Paul speaks to the sanhedrin; he is cheered by the Lord and commissioned to witness for him in Rome (11); and is delivered from a Jewish plot on his life. Rome is his goal!

How can we class members best witness for Christ in different forms of opposition—if, indeed, we ever have to face such?

Golden Memory Text—Thou shalt be his witness unto all men of what thou hast seen and heard! Acts 22. 15.

November 22, 1931

Paul in Rome

Acts 25 to 28. Lesson portion—28. 16–31

Paul was not approaching a city where he was unknown. Three years before he had written the great epistle to the large church at Rome, whose faith was spoken of throughout the world. He had prayed for the believers there unceasingly, always, making request that he might be sped on his way to come to them, for he longed to see them, to impart to them some spiritual gift, to establish them, and gain mutual encouragement (Romans 1. 8–12). Many of them he greeted by name in the last chapter of that epistle. And now, as soon as word reached Rome that Paul had landed on Italian soil, some set out to meet him, and reached him at the Market of Appius, 43 miles down the pike, while another group met him at Three Taverns, 33 miles from Rome.

Paul always responded to fellowship, and the cordial greeting received from these strangers lifted his spirits in the trying circumstances under which he approached the goal of his dreams and prayers. Never before had he been so welcomed to a city.

Rome at last, 28. 16–31!

Again we are struck by Luke's reserve. Not a word about Rome itself, the metropolis of the known world in the days of Emperor Nero, a city of two million people, whose magnificent avenues and arches and statues are the admiration of visitors from everywhere to this day!

Not a word of the church in Rome, nor of Paul's trial, nor of the results of such influence and ministries as Paul exercised during the two years of his present sojourn (30)!

Luke tells of Paul's effort to reach the Jews of Rome (17–29), which would have to be done, if at all, before turning to the Gentiles. His ardent desire to win Jews to Christ is expressed in Romans 9 to 11. He had two interviews with them, finding them conciliatory and willing to listen. At the first interview he explained his case, and why he had appealed to Cæsar. The second interview gave him opportunity to expound his faith concerning the kingdom of God and the Messiahship of Jesus of Nazareth.

Upon their rejection of his message Paul turned to the Gentiles and preached and taught in his hired house (30, 31). This is the last glimpse we have of Paul in Acts, unhindered, full of confidence and free to fulfil the passion of his life.

Among Paul's activities we know that he wrote the "Prison Epistles" so called, —though he was not confined in a prison,—Philemon, Ephesians, Colossians, Philippians. Read through these epistles, and make a note of all items that throw light on Paul's period of imprisonment!

We learn, for example, that his being chained to a soldier, a different man every few hours, opened new channels for Paul's influence, and so the gospel penetrated the emperor's palace, while many Christian brethren were emboldened to speak the word without being afraid (Philippians 1. 12–14). Two most important streams of influence, one personal, the other public. He made his chain a fishing line. Said a minister in the course of a sermon:

"I wish I could be handcuffed to some of you for half an hour till you should hear me through!"

We learn too that messengers went to and fro between Paul and the churches

he had founded, as they sought advice, contributed to his needs, etc.

What place does Paul hold today in Christian thought and practice?

Golden Memory Text—I can do all things through Christ which strengtheneth me! Philippians 4. 13.

November 29, 1931

Paul's Letter to Philemon

A personal letter.

Primarily this letter was a personal note from Paul to Philemon, as can be seen in every line of it, even though Timothy and others are named in the opening and closing lines. Fortunately Philemon did not throw it in the waste basket, but preserved it,—the only known specimen of Paul's personal correspondence.

It breathes a spirit of mutual love and respect between the two men,—indeed, between all the persons mentioned.

It reveals Paul's personality and character in lesser things, in his concern for a single convert although burdened with the care of the churches. It shows that his influence did not rest upon official status merely, but upon the personal affection he practised and generated.

It is a model of courtesy and tact and executive ability in handling a difficult situation between two converts. Paul pleads with Philemon on the ground of love (8, 9), profit (10–16), partnership (17–20), confidence (21).

Several noble and kindly traits in Philemon are mentioned, such as emboldened Paul to write him with this request to receive back his runaway slave as a Christian brother, no longer as a mere slave (which he still was), but as he would receive Paul himself.

Though so personal, the epistle earns its place in the inspired canon because it contains deep truth and shining example.

Some individual results of the gospel.

It is important to remember that the letter revolves within the Christian circle,—indeed, the circle of Paul's own converts. There is no reference to the unsaved, the outsider.

Let our imagination picture the Christian household at Colosse, throwing open its doors for meetings!

Did Onesimus, on some occasion when Paul was a guest in this home, hear Paul preach? Did Paul ever have the chance to urge Onesimus to accept Christ?

Was that a reason why, when Onesimus had run away, he sought out Paul in his hired house at Rome, and was thus led to Christ?

It was awkward for Onesimus to become a Christian, as he would have to right certain wrongs. But following his conversion Paul points out to him his Christian duty, namely, to return to his legal master, confess his sin, and make restitution. Paul will help him with this letter to Philemon, and indeed gives his promissory note (19) to make good on the financial side in Onesimus' stead.

Some social results of the gospel.

Growing out of these individual aspects of Christianity we see several illuminating social results.

The background of the epistle is the owner's power over his slave under Roman law. Paul does not challenge this power, he does not intrigue or bluster on behalf of the slave. He honors existing law by counseling Onesimus to return to slavery, to sacrifice personal liberty for the upholding of the law. He takes social conditions as he finds them in this foreign land, and into the relation of this owner and this slave he injects the new fact of Christian brotherhood between the two.

Paul is careful not to dictate to Philemon what he shall do. He pleads various things, based on Philemon's well known Christian character ("Wherefore," 8), but leaves it to Philemon's free will how he will treat Onesimus. Showing the gospel method of reform, —from within, of free choice; not by external law or pressure.

What a change follows! A change of atmosphere, even though the Roman law remains the same.

The brotherhood (1, 16, 20) is Christian brotherhood, not the brotherhood of man at large. So with the other relationships. They transcend differences in the social scale.

Though Paul says nothing about slavery in general, verse 16 ends slavery for ever,—and every corresponding social wrong.

From being a fugitive from justice Onesimus is transformed by the gospel into a good and useful man; and this social advance is achieved without violating social justice.

Golden Memory Text—There is neither bond nor free . . . for ye are all one in Christ Jesus! Galatians 3. 28.

CHRISTIAN ENDEAVOR TOPICS—NOVEMBER, 1931

Mrs. Ida Q. Moulton

What Jesus Teaches about Faith in God

Matthew 6. 25–30. November 1, 1931

Said a woman to an evangelist under whose preaching her husband had been converted:

"It's all right for my husband to attend the meetings and sing 'Faith is the Victory' and 'Hold the Fort,' but what I want to know is when he is going to hold the baby?"

"If faith produce no works I see
That faith is not a living tree,
For faith and works together grow;
No separate life they e'er can know;
They're soul and body, hand and heart:
What God hath joined, let no man part!"

* * *

Charles Wesley was walking one day with a friend who was in deep trouble and who expressed his loss of faith in God's goodness, saying:

"I don't know what I shall do with all this worry and trouble. It is killing me."

Wesley, noticing a cow looking over a stone wall, asked:

"Do you know why that cow is looking over that wall?"

"No," said his friend.

"I will tell you," replied Wesley. "Because she can't see through it! That is what you must do with your wall of trouble,—look over and above it!"

"The hills that lift themselves highest in the darkness will first and most richly catch the glory of the rising sun."

* * *

Faith is not a theological opinion, neither is it your opinion. Science, upon which our 20th century life is built, cannot supplant faith. After everything has been reduced to a scien-

tific fact there still remains the element of faith in humanity and in the laws of nature.

Faith is an everyday commonplace characteristic. We cannot live without it.

By faith groceries are ordered and delivered.

By faith checks are given and received.

By faith newspapers are printed.

By faith laws are passed.

By faith marriages are contracted and homes established.

By faith parents send their children to school and into the whirl of the world.

Faith simply is belief, trust, confidence. The faith that saves both now and hereafter is a simple trust and confidence in almighty God and in Jesus Christ.—Adapted.

* * *

Faith means—
F—orsaking
A—ll,
I—
T—ake
H—im! —Phillips Brooks.

Our Share in Making World Peace Permanent

Isaiah 2. 2–4. November 8, 1931

A tourist with his friends in passing a house where an overspreading vine so darkened the windows that its branches had been clipped off all round the windows, called the attention of one of the party to it, asking:

"How long will it take to kill that vine by such a clipping process?"

Replied a man: "Cutting off the branches will never kill that vine. Just give me an axe and I'll kill it in a few minutes by hacking the roots into pieces!"

We are responsible for the branches of ignorance and selfishness that are darkening our personal vision. These two branches are responsible for great international unrest.

* * *

The multiplicity of peace organizations, the bustle and commotion of them, the talk and plans for them, are not the surest indications that the spirit of good will to others is being fostered and developed. A katydid on a stump will make more noise than a hundred sheep feeding quietly upon the hillside.

And so the mothers of men in their homes, quietly feeding their children upon the principles of love and good will to others, have been, are, and ever will be the most efficient agencies in creating world peace.

"O working mothers! List my rhymes,—
'Tis you I am addressing:
The workman's home and hearth are yours
For either bane or blessing!"

As go the homes, so go the nations!

* * *

D. L. Moody said he used to race with his shadow in his boyhood days, and he wondered why his shadow always kept ahead of him until one day he was running with his face toward the sunlight, and glancing back he saw his shadow coming behind. Ever after when possible in his shadow-racing he faced the sunlight.

And it doth sometimes seem that all this peace and war talk in the present day is somewhat similar to D. L. Moody's first attempts at shadow-racing. When, O when will men enter the race facing the prince of peace?

OUR SHARE

S—howing to the world, as has been lately done through the moratorium, that the Golden Rule is practical;
H—uman life is the only avenue through which the prince of peace can come;
A—time is coming when quarreling nations will be haled before the World Court, and their cases be judged;
R—emember, where injustice abounds there cannot be permanent world-peace. Are you honestly peace-minded?
E—very individual ideal registered by your vote at the polls is an obligatory share.

What is the Purpose of Life?

Philippians 3. 12–16. November 15, 1931

On the coast of Wales is a village. It is a most dangerous part of the coast. Many lives have been sacrificed there.

The villagers conceived the idea of a lifeboat. First of all they built a boathouse, but by the time that was completed the funds gave out and the lifeboat was never secured. There the house stands,—well built, painted, finished, but there is no lifeboat!

That is typical of many lives. They have glorious visions, splendid ideas and good intentions, but no grand outreaching purpose, and consequently no lifeboat work on the angry seas of life.

* * *

We can never see the final purpose of our lives, therefore like the tapestry-weaver we ofttimes must weave blindly, with nothing but a labyrinth of threads and pattern. And here, beloved, is where we must work out our purpose by faith!

With reason's eye we seek out God,
And catch sweet glimpses of his face;
But when we can not see, faith comes
And trusts him where it cannot trace!

* * *

God's purpose in life for us and ours sometimes conflict.

"What makes this set of china so much more expensive than that?" asked the customer.

"It has more work on it. It has been put through the fire twice. See, in this one the flowers are in a yellow band, in that one they are on the white background! This china had to be put through the fire once to get the yellow ground. Then it had to be put through the fire a second time to get the design on it."

Let us not rebel at the second fire if God sends it! It is but to put upon us heaven's hallmarks.

* * *

Here is an excerpt from the radio address of Oliver Wendell Holmes of the Supreme Court of the United States, given by him on his 90th birthday:

"'To express one's feelings as the end draws near is too intimate a task. But I may mention one thought that comes to me as a listener-in. The riders in a race do not stop short when they reach the goal. There is a little finishing canter before coming to a standstill. . . . The race is over, but the work is done while the power remains. The canter that brings you to a standstill need not be only coming to rest. It cannot be while you still live. For to live is to function. That is all there is in living. And so I end with a line from a Latin poet who lettered the message more than 1500 years ago:

"'"Death plucks my ear and says, Live!—I am coming!"'"

What a splendid and purposeful life has Mr. Justice Holmes lived!

God's Gifts and My Obligations

1 Timothy 6. 17–19. November 22, 1931

The road through Glencoe Pass in Scotland carries the traveler up a long steep ascent with many a winding and many a turning in its course. At the top of the Pass by the wayside is a stone with these words chiseled upon it:

"Here rest and be thankful!"

Thanksgiving Day is at the top of another year's pass. It is not alone a day of gratitude, but a day for counting our blessings. And the question should be, What shall I render unto the Lord for all his blessings unto me?

* * *

Joyce Kilmer, whose brain was bullet-pierced as he leaned over a trench by the Ourcq in France, left the following beautiful lines:

The roar of the world is in my ears:
Thank God for the roar of the world!
Thank God for the mighty tide of fears
Against me always hurled!

Thank God for the bitter and ceaseless strife,
And the sting of his chastening rod!
Thank God for the stress and pain of life,
And oh, thank God for God!

What more precious gift could be vouchsafed to man than God himself?

* * *

Once when D. L. Moody was reading Psalm 103 and came to the verse, "Bless the Lord, O my soul, and forget not all his benefits," he stopped short, and in his inimitable way said:

"You can't remember them all. Remember some of them!"

Sometimes we all develop the symptoms of the disease of forgetfulness. A strong antidote for these symptoms is fulfilling our obligations to our heavenly Father first of all.

* * *

O—ur blessings are from thee, and unto thee do we now return thanks!
B—y gratefully dwelling on a gift its value increases.
L—ove is never afraid of giving too much.
I—t sometimes seems that the abundance of God's gifts makes us all the more forgetful of the giver.
G—ratitude has been defined as a lively sense of favors to come.
A—mind insensitive to past blessings is ungrateful for present ones.
T—he habit of thanksgiving is brave and cheerful, and has no place for bitterness and complaint.
I—ngratitude is nothing but a form of spiritual amnesia.
O—ur natural abilities are God's gifts, and should be dedicated to him.
N—ext to the blessing of a pure heart is the blessing of a thankful heart.
S—o easy it is to imagine that the things we have are the result of our own labor, and not the gift of God!

Where are Missionaries Needed in This Country?

Revelation 3. 14–22. November 29, 1931

One who has lived and taught among the Jews in the United States says that there are thousands of them as ignorant of Christ as the tribes in Central Africa who have never seen a missionary. What a need at our very door!

Who taught you tender Bible tales
Of honey lands, of milk and wine,
Of happy, peaceful Palestine,
Of Jordan's holy harvest vales?
Who gave the patient Christ, I say?
Who gave you Christian creed? Yea, yea,
Who gave your very God to you?
Your Jew, your Jew, your hated Jew!

* * *

Wherever there are children there is missionary work to do.

San Francisco alone has more than 1500 native-born Chinese children. It would be curious to know whether these could legally be excluded from American citizenship. Anyhow they need to be evangelized.

* * *

A look on the home fields:

"Crime is organized in large cities as never before. It has become a big business of that seething restless humanity of the underworld. Police and court records show that schools of crime are being conducted in many of our large cities. The recruiting of the young for this big business school is well organized."—From the Bulletin of the Child Welfare Association.

* * *

It is sometimes said, sneeringly, that the Chinese in this country merely profess conversion for selfish motives. But it is hard to see where the selfishness comes in, as a Christian Chinaman is ostracized by his own people and not by any means heartily received even by the majority of Christians.

* * *

A home missionary recommends this novel prayerbook for United States missionaries,—nothing more or less than a pocket atlas, to be spread before the Lord, like Hezekiah's letter, and carefully to be conned day by day, the needs of each missionary station in this country to be carried to God in prayer.

SELECTED THOUGHTS FOR THE QUIET HOUR—NOVEMBER, 1931

Sunday, 1st. *This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night! Joshua 1. 8.*

God's word cannot be a dead word, a mummied word, a fossil. The breath of God must make it immortal. But we need the anointed eye, the opened ear, the understanding heart. So need we ever to pray for the moving of the Spirit upon us.—Mark Guy Pearse.

Monday, 2nd. *For the love of money is the root of all evil. 1 Timothy 6. 10.*

Money never stays with me. It would burn me if it did. I throw it out of my hands as soon as possible lest it should find a way into my heart.—John Wesley.

Tuesday, 3rd. *Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever! Amen. Revelation 1. 5, 6.*

At the very beginning of St. John's vision came the story of redemption. The divine love speaks, and the voices of the redeemed sing, and the pardon of human sin makes the glory of heaven.—Floyd W. Tomkins.

Wednesday, 4th. *Thou openest thine hand and satisfiest the desire of every living thing. Psalm 145. 16.*

If people really thought so, and believed it, that God satisfieth the longing soul and filleth the hungry soul with goodness, surely they would seek his face and get filled and satisfied!—J. Hardwick.

THURSDAY, 5th. *The day is thine, the night also is thine: thou hast prepared the light and the sun! Psalm 74. 16.*

The day is thine! Then why should I
Dread an inadequate supply
Since thou has taught our lips to pray:
"Give us our daily bread this day!"
—R. F. Pechey.

FRIDAY, 6th. *Look to yourselves, that we like not those things which we have wrought, but that we receive a full reward! 2 John 8.*

What God wants us to have is plenitude of grace. Do not miss the full measure, says St. John, of the gifts of the gospel! Make use of every one of its offers of aid for your service and of counsel for your guidance! Seek a full experience of divine power!—W. S. Bruce.

SATURDAY, 7th. *Then Paul stood in the midst of Mars' Hill and said: "Ye men of Athens, I perceive that in all things ye are too superstitious! For as I passed by and beheld your devotions I found an altar with this inscription, To the unknown God!" Acts 17. 22, 23.*

There are worse things than superstition. To see gods everywhere is better than to see God nowhere.—Alexander McKenzie.

SUNDAY, 8th. *The Spirit himself beareth witness with our spirit that we are the children of God. Romans 8. 16.*

We belong to a great race if we belong to Jesus Christ. We are heirs of God, and joint heirs with Christ. Don't you think we might be more cheerful about the old ladies in the church, and the desperate young men, and the dreadful young women? Jesus Christ believes in all these splendid old people in the church, and they are not so stupid as you think they are.—T. R. Glover.

MONDAY, 9th. *And it came to pass that while they communed together and reasoned Jesus himself drew near and went with them. Luke 24. 15.*

So he comes to us just where we are. We do not need to climb to strained spiritual planes to bring the Lord Christ down. There is nothing with which he cannot blend and into which he cannot bring his loving companionship.—A. B. Simpson.

TUESDAY, 10th. *To all that be in Rome, beloved of God! Romans 1. 7.*

There is an ethereal circle within the material one. The love of God wrapped itself around them, a world within a world, an atmosphere with its own light and heat, a sort of divine ether in the thick of all the pestilential vapors of imperial Rome.—J. H. Jowett.

WEDNESDAY, 11th. *Seek ye the Lord while he may be found, call ye upon him while he is near! Isaiah 55. 6.*

For no man ever wanted God who did not possess him, and the measure of our desire is the prophecy of our possession.—Alexander MacLaren.

THURSDAY, 12th. *Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee! Isaiah 26. 3.*

Your Father knoweth! Then shall perfect peace
Guard like a sentinel each coming day,
For fears are put to flight, and doubtings cease,
And joy goes singing on its homeward way,
When like a morning star this sweet word showeth
Your Father knoweth!
—Frank J. Exley.

FRIDAY, 13th. *Say ye to the righteous that it shall be well with him! Isaiah 3. 10.*

When no time is mentioned all time is included. God's "Shalls" must be understood always in their largest sense. From the beginning of the year to the end of the year, from the first gathering of evening shadows until the day-star shines, in all conditions and under all circumstances it shall be well with the righteous.—C. H. Spurgeon.

SATURDAY, 14th. *Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear! Hebrews 12. 27.*

Christianity owes its existence to the unchangeable book. No other divine revelation has been available as a substitute or as a corrective to the strange religious theories which emanate from human imagination.—Benjamin I. Greenwood.

SUNDAY, 15th. *Ye are our epistle written in our hearts, known and read of all men. 2 Corinthians 3. 2.*

One great obstacle to the spread of Christianity is Christians, and the supreme condition of its spread is the development of a higher type of practical Christians.—Borden P. Bowne.

MONDAY, 16th. *Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing. as unto a faithful creator! 1 Peter 4. 19.*

I once heard a man speak of a lost sorrow. It was a sorrow out of which a man failed to get the blessing which God meant to come out of it for him. Out of every sorrow God means there should come submission, a drawing nearer to his own great heart of love. For the man who failed to get these blessings out of sorrow, that affliction was a lost sorrow. A lost sorrow is a most solemn testimony against you.—James H. McConkey.

TUESDAY, 17th. *And Jesus answering saith unto them, Have faith in God! Mark 11. 22.*

To live without faith is impossible. Faith is life; and doubt, except it lead to purer and stronger faith, is death. Faith in nature as the embodiment of God's thought is serenity of soul. Faith in God as creator and preserver, father and friend, is peace.—William Day Simonds.

WEDNESDAY, 18th. *Heal me, O Lord, and I shall be healed! Save me, and I shall be saved! For thou art my praise. Jeremiah 17. 14.*

To know what Jesus Christ really is, we must go to him when we need him most. We may go to him in our speculative moods, and he may be to us silent. We may go to him merely for the sake of making of his principles a momentary convenience, and we may be driven to pronounce them insufficient. But when we go to him in sin and in penitence for our transgressions, and with an earnest loving heart beseech him to show himself unto us, we are never left in doubt of his omnipotence and graciousness!—Joseph Parker.

THURSDAY, 19th. *For all the promises of God in him are Yea and in him Amen, unto the glory of God by us. 2 Corinthians 1. 20.*

That sacred stream, thy holy Word,
Our grief allays, our fear controls;
Sweet peace thy promises afford,
And give new strength to fainting souls!

FRIDAY, 20th. *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners: of whom I am chief! 1 Timothy 1. 15.*

It is the noblest spirits who are most sensible of the possibility of error, and

it is the weakest who are most unwilling to acknowledge an error.—Whichcote.

SATURDAY, 21st. *He that hath seen me hath seen the Father! John 14. 9.*

What men have known of God is not in the books, but in the soul. What Jesus knew of God is not in the gospel statement, nor did he ever intend that it should be. It was in him, and we see it, feel it, know it, wherever and whenever we meet him.—E. F. Hayward.

SUNDAY, 22nd. *I am crucified with Christ. Nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me! Galatians 2. 20.*

I pray you, do take time and let Christ's wonderful promise take possession of your heart! Be content with nothing less than a full salvation, Christ living in you, and you living in Christ! Be assured that it is meant for everyone who will take time to listen to Christ's promises, and will believe that the almighty power of God will work in him the mighty wonder of his grace,—Christ dwelling in the heart by faith.—Andrew Murray.

MONDAY, 23rd. *He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city. Proverbs 16. 32.*

Some of the greatest generals in the world's history, like Alexander and Napoleon, have been destroyed by impatience. "He that ruleth his spirit is better than he that taketh a city." If you want a strenuous life, try to master your temptations.—Amos R. Wells.

TUESDAY, 24th. *Let us arise and go up to Bethel, and I will make there an altar unto God, who answered me in the day of my distress and was with me in the way which I went! Genesis 35. 3.*

It is a revelation of the loving kindness of God that we have all these helps to the recovery of past experiences. Let us use them with reverence! And in our early days let us make them, let us build altars of communion which in later life we shall love to revisit!—J. H. Jowett.

WEDNESDAY, 25th. *With my whole heart have I sought thee. O let me not wander from thy commandments! Psalm 119. 10.*

A man cannot go far in sin without finding that he has gone out of his way.

THANKSGIVING DAY, THURSDAY, 26th. *Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail! Psalm 89. 33.*

I would be sure! And sure I am and certain
That not in vain I venture on his Word:
For he who tells me that he will not suffer
His faithfulness to fail is Christ my Lord!

—Needham Phillips.

FRIDAY, 27th. *And the two disciples heard him speak, and followed Jesus. John 1. 37.*

Jesus Christ sees us when we are following him. Men follow Christ in various ways. There is an inquiry which simply expresses wonder as to what he will do next, and to what place he will next direct his steps. Such wonder may lead to final worship.—Joseph Parker.

SATURDAY, 28th. *Whom he did foreknow he also did predestinate to be conformed to the image of his Son. Romans 8. 29.*

Every kindling of noble desire, every thrill of great possibility, every glow of splendid hope, every dream of brave endurance and triumph, points to what we shall be somehow, somewhere.—Mark Guy Pearse.

SUNDAY, 29th. *Finally, brethren, pray for us that the word of God may have free course and be glorified, even as it is with you! 2 Thessalonians 3. 1.*

I have come to the conclusion for a long time that if ever I preach a sermon that seems to have any special power over the conscience and spiritual life of my own congregation it is because people in the church have been especially praying for me and my work during the week. What success I have is theirs rather than mine.—R. W. Dale.

MONDAY, 30th. *Be not therefore anxious for the morrow, for the morrow will be anxious for the things of itself! Matthew 6. 34, R.V.*

Be intent on keeping step with Christ today! That being done, it will be all the easier to keep step with him tomorrow. Do not carry your cares before they come!—W. S. Bruce.

BIBLE NOTES FOR DAILY DEVOTIONS—NOVEMBER, 1931

President W. Douglas Mackenzie, D.D., Hartford, Conn.

MEDITATIONS IN MARK

(Continued)

Sunday, 1st. Mark 10. 35–40.

1. In the atmosphere of all those warnings of Jesus about his approaching death these two brothers, James and John, who had also been with him on the Mount of Transfiguration, make this discordant appeal. They were no doubt encouraged by the fact that Jesus had more than once showed to them and to Peter marks of special favor. Moreover, the scene on the Mount and his own repeated words about his being raised from the dead probably awoke in their minds the conviction that any time of severe trial would be overcome by the divine power so often made evident in him and his works. They could not imagine that his life would be quenched in darkness.

2. We must therefore give those two brothers credit for an insight and a faith of extraordinary value. They believed that he would, in spite of all hostility and active opposition, achieve his glory. Nothing could conquer Jesus! He would establish his throne on the earth and prove himself the mighty and universal Messianic king.

Probably their minds were confused by current apocalyptic dreams, which all revolved around the idea that God would manifest his omnipotence in glorious world-shaking deeds.

3. Even when Jesus challenged the two brothers they did not shrink from a severe test of their loyalty and trust. They were ready, they said, to go through any terrible experience,—a cup of pain, a baptism of woe,—in his company ("My cup," "my baptism").

This record is a permanent and most important witness to the impression made by Jesus upon his disciples.

O Lord, thou hast come into thy kingdom! We pray, therefore, that thy true glory may shine over all the earth. Amen.

Monday, 2nd. Mark 10. 41–45.

1. The other disciples were indignant indeed at the sly proposal made by James and John to the Master. But their wrath seems to have been caused not by the spiritual blindness of the two brothers, but by their businesslike smartness when they tried to steal a march on their fellow disciples.

We can imagine the pain which this bitter controversy awoke in the heart of their Lord. It was the expression of the essential nature of sin, the self-seeking and the cruel spirit which dominates the mind of man. In spite of their daily communion with him, in spite of all his efforts to show them the divine rule of life in his actions and his teachings, here they were actually quarreling as if possessed by the spirit of evil!

2. The words in which Jesus sought to correct the false thinking of the Twelve are among the foundations of the modern world. First, he pointed out the essence of the world's idea of greatness. It is to have as many human beings as possible under your control, doing your will, serving your pleasure. All emperors, or kings, or governors, or generals, or judges were valued by the range of their authority over their fellow men. To be great is to be able to dictate the conduct of others.

3. How foolish must his words have seemed to the citizens of such an empire when Peter afterwards preached them over land and sea! And ere long the rulers of the empire discovered that this was the most dangerous of all doctrines: pure anarchism it seemed to be.

To serve, not to be served, is the road to promotion in the kingdom of God even among them, those twelve still worldly-minded men. Jesus will have no other law among his followers than that.

Let us thank God that the Spirit of Christ is spreading the principle of service throughout the world! May it rule all souls!

Tuesday, 3rd. Mark 10. 35–45.

1. This whole passage is so great as a revelation of the mind of Christ that it deserves further devout consideration.

In the first place, it challenges the spirit of all governments in the world. Whether ancient dynasties or individual dictatorships or so-called republics, whether ruthless oligarchies like Russia or military tyrannies like those of China, where they exist for the glory of the personalities in power they are directly hostile to the Spirit of Jesus Christ. And yet his principle of service is at work partially and confusedly in our world as the result of his presence in history. Democracy is nowhere pure and real, but the leaven is at work wherever the Word is used and its ideal even dimly understood.

2. Secondly, we must confess that the spirit of those two disciples is still far too apparent in the life of the church. Wherever church leaders are eager for personal glory, grasp at power, or even depend on the authority of the state to promote Christianity, they are under the condemnation of their Lord. "Not so shall it be among you!" he said. And yet how much of church organization and administration is based on the principle of evil which he denounced!

3. Thirdly, he founded his kingdom on his own death. His lordship is not and cannot be established by physical force or earthly means of any kind. He wins lordship by offering spiritual values to those who will trust him. He even gives his life in complete surrender to the forces of evil in the hearts of men that those hearts may be ransomed from their cherished sin and its appropriate doom. He rules us because he gave himself up for us.

O thou who didst face contumely and death, bowing thy divine will before evil in the name of love, grant us the sway of thy Spirit in our hearts! Amen.

Wednesday, 4th. Mark 10. 46–52.

1. The time of the great Passover Feast at Jerusalem was approaching, and there were many pilgrims on their way thither. A considerable number of these joined the party of which Jesus was the leader. And among them no doubt there was much discussion of him and his extraordinary powers. A blind man was sitting possibly just outside the gate of the city of Jericho. He had no doubt already heard people discussing the new prophet, and some of them, perhaps his own disciples, had spoken of him as the Messiah, the expected son of David. And it may be taken for certain that in those discussions about Jesus he heard of the marvelous cures which he had wrought in Galilee.

2. We can well imagine the blind man's excitement when he was told that "Jesus of Nazareth passeth by." The crowd was shocked when, sitting there with outstretched arms, the poor fellow kept on crying out to the "Son of David to have pity" on him. The crowd of course had no pity. Why should a mere blind beggar interrupt the progress of so great a man as Jesus, who was perhaps going to establish his throne at Jerusalem?

3. But Jesus is the lord of pity. He is in the world to serve men even unto death. In his mind and heart pity is the breath of the soul amid a world so full of misery. The divine spirit in him looks on the blindness of the man with infinitely more sympathy than on the luxury of a rich Sadducee, except perhaps when he considers the blindness and poverty of the soul of that Sadducee. For blindness of the soul is a deeper darkness than blindness of the eyes.

Open thou, O Lord, our eyes and the eyes of the souls of all men to behold the truth, the glory of the Word of God! Amen.

Thursday, 5th. Mark 11. 1–11.

1. The tremendous drama is drawing to its glorious climax, glorious alike in the tragedy of Good Friday and the triumph of Easter. Jesus has been moving for several weeks slowly toward Jerusalem. Pilgrim crowds are moving from various directions toward the capital. Alike those Galilean groups and the authorities on Mount Zion are eagerly expectant or darkly apprehensive. As to the Messiah himself, all reasons for reserve have passed away. The fulness of his authority, the range of his responsibility can no longer be restricted to popular teaching and the training of the Twelve. The direct and final appeal to Israel must now be made.

2. This means that he cannot refuse the highest title which the crowds can attribute to him. Nor can he shrink from affirming his supreme office before the responsible leaders of Israel. He therefore deliberately arranges to enter Jerusalem in a manner which would at once recall to every Jew the words of prophecy (Zechariah 2. 9) where a king is promised who will "abolish the equipment of war from Israel and bring peace to the Gentiles." He is that king!

It is strongly recommended that for individual use or in family worship the passage of Scripture be always read, and then the meditation upon it and the prayer. In family worship the Lord's Prayer might be added to the hymn verse or the prayer form that is used.

3. Strange was the prospect before his mind, strange the conflict in his heart! The love of God filled him, and that love was being misread by the populace and refused by their rulers. In that love he must persist, and in its holiness he must persevere. But it is the holy love of their king, and they must have the opportunity of accepting him or rejecting in him the salvation of God.

O thou who didst appeal in the name of the God of holiness and love to thy people, may the world hear that appeal today, even from thy cross and thy throne! Amen.

Friday, 6th. Mark 11. 12–14, 20–21.

1. According to Mark, Jesus went out on Palm Sunday evening and spent the night at Bethany, probably on the slopes of the hill in the open air. He sets the incident of the fig tree on the Monday morning of Holy Week, and the conversation with the disciples on the Tuesday morning. Matthew (21. 18–22) puts the incident on the Tuesday morning. Luke omits it altogether. As Mark tells it the story is difficult, especially as he says that it was not the season for figs (13), although he says that Jesus expected to find them. The leaves were there but not the fruit which they seemed to promise.

2. Luke (13. 1–5) gives a parable which indicates that Jesus, who had on Palm Sunday looked around once more at the religious ceremonialism of the Temple, went out to Bethany with a heavy heart. Outwardly all was bustle and formality about the "courts of the Lord." It was a people that spared not money or labor to make the outward worship of Jehovah splendid and impressive. But he sees that the real fruit of deep faith in the Father and devotion to a holy life are not there. The promise of the leaves is deceptive.

3. Did he then foresee the doom of Jerusalem? Had he not been pleading with the Father to spare his tree for a while longer? And behold, all his teaching and working were in vain! The tree of Judaism refused to produce fruit, refused to see in his words and works the call of God to penitence and faith and righteous living. Hence it must wither to the roots. It will have to be cut down.

O God of truth and mercy, grant us who profess to believe in Christ that we may abide in him and produce the fruit of holy lives! In his name. Amen.

Saturday, 7th. Mark 11. 15–17.

1. Mark has already told us (11) that after his public entry into Jerusalem Jesus surveyed all that was going on in the Temple but took no action. The next morning, however, after a night of meditation and prayer, he returned to take drastic action. The outward courts of the Temple were the scene of all kinds of traffic, bargaining about the price of sacrificial animals, money-changing, and the like. Noise and confusion, greed and chicanery filled the place. His mind contrasted the "den of robbers" with the words of the prophet "A house of prayer." How could all this horrible scene have anything to do with the worship of his Father?

2. It is a proof of the extraordinary ascendancy which Jesus had gained over the minds of all that when he ordered them out they obeyed. When some of them refused instead of instantly obeying him he overthrew their tables and seats. He acted as if his authority took precedence of those who allowed those sacrilegious proceedings to go on. And apparently the Temple remained cleansed of this disgrace for some days while he went back and forth and used its precincts for carrying on his proclamation of the gospel of the kingdom.

3. Some think that this interference with a lucrative business was one of the causes of his death. Others think that the theological authorities saw in his action an announcement that the day of altar sacrifices was gone, that under his rule no more blood should be shed for the remission of sins or the honor of God.

O God, teach thy people everywhere to worship thee in spirit and in truth in the name of Christ! Amen.

Sunday, 8th. Mark 11. 22–26.

1. Mark seems to have done here what all the gospel writers have done in gathering together in one group certain sayings of our Lord which it may be were uttered at various times.

If we seek any one idea that brings this group together it is probably to be found in the words of verse 22, "Have faith in God!" In a sense it may be said that this was the supreme mission of the Son of God, to bring men to an absolute trust in his Father. For that he is loving, teaching, healing. For that he is about to die. For that God will raise him from the dead. Just to produce in the hearts of men this attitude of personal confidence in God was the hunger of his spirit.

2. Jesus knew what it was to be confronted with frowning mountains of difficulty. And he saw so deep into the hearts of others as to see their mountains. Some mountains, as of sin, seemed higher and steeper and darker the more they knew him. Others, as of sorrow, he saw over-awing and crushing the joy of tender mothers and noble-hearted fathers. He saw mountains of prejudice and pride. Only God can remove these mountains, and only the man who believes whole-heartedly in him will see them go crashing into oblivion.

3. But this pure faith in God can only be in a heart which seeks to be attuned by his Spirit. How can the revengeful heart ask forgiveness? How can he who doubts the heart of God get an answer to its prayer? Evidently we must so live with God that our prayers and his answers are just a continuous conversation of love.

Let us pray for a daily increase in our own faith and in the purity of our motives as we pray!

Monday, 9th. Mark 11. 27–33.

1. Why did the chief priests and the scribes and the elders challenge Jesus? It was a most imposing array of men from the Supreme Court of the Jewish nation. We know how incensed they had been for long by the teaching and miracles and religious radicalism of Jesus. But on Palm Sunday he entered Jerusalem as if he were the king of the Jews. On Monday he actually cleansed the Temple. True, each evening he went out quietly and spent the night in seclusion. And here on Tuesday, early, he is back to teach as usual and to see that the Temple is not defiled! He cannot take possession over Jerusalem even if he would (and he would not!), but he has for the nonce set himself over the Sanhedrin in the Temple. An amazing fact which demands their action!

2. They challenge him indignantly, almost it would seem with a tone of panic. This authority which he was not merely claiming but exercising, who gave it to him? A secret fear leaps from the subconscious, as we would say nowadays. They are almost afraid to hear him say, "God," or "My Father." John (12. 49) records that one of these days he did say:

"The Father that hath sent me, he hath given me a commandment what I should say and what I should speak."

3. The counter question as to the authority of John the Baptist produced, first, a hurried consultation among the delegates and a lying reply. They were manifestly cowards and rebels against their own better knowledge and therefore against God. And in refusing to discuss the matter any further Jesus actually asserted anew his authority over them: lord of the Temple and of its faithless custodians.

O Lord of mercy and of might, we praise thee for the gift of thy Son, to whom thou hast given authority over us and over all men! To whom be glory forever! Amen.

Tuesday, 10th. Mark 12. 1–12.

1. Whether this parable was related immediately after the discussion of his authority or not, it is a direct answer to the question of the Jewish rulers. It is based on the glorious Song of the Vineyard in Isaiah (5. 1–7), which ends in the crashing sentence:

"He looked for justice, but behold oppression; for righteousness, but behold a cry!"

Some of them heard that cry three days later on Calvary. All that heard Jesus unfold his story saw at once the parallel with Isaiah's words on the condemnation of Israel.

2. As Jesus tells the story it is one of incredible patience on the one side and of incredible and cruel disloyalty on the other. Incredible, for what earthly ruler or owner of property would endure all that wickedness, time after time having his collectors insulted, injured even unto death? Incredible, again, for what men would be so mad as to behave as those men did, knowing that they were powerless to resist the might of their lord when his deferred day of reckoning came?

3. Those rulers who listened to Jesus understood perfectly what he meant. They were the representatives of the men who had rejected all the prophets of Jehovah. Indeed, the last, John the Baptist, they standing there before Jesus knew they had refused to hear. And above all they knew that in this parable he is claiming the status and the authority of the Son of God. This is his answer to their question. "Neither tell I you," he had said, but now in this parable they saw and understood his answer. And it asserted that the Son of God was about to be slain.

O thou who didst in the shadow of the cross manifest the patience of God, grant us to see in that patience our redemption in thy love! Amen.

Wednesday, 11th. Mark 12. 13–17.

1. Jesus has entered Jerusalem like Zechariah's promised king. He has taken charge of the courts of the Temple as if he were set over the Sanhedrin. He has in a parable claimed the status of the Son of God. The distracted rulers now sent a special deputation representing two political parties: Pharisees who were convinced that tribute to the Roman empire was against the law of God, and others who in the interest of the Herodians were all for submission to the irresistible might of Rome. With fawning flattery they appealed to Jesus to discuss whether he would claim to be as independent of Roman as he was of Jewish authority. How would he relate his kingdom to that of Caesar? Whatever horn of the dilemma he grasped, one party or the other would be offended.

2. Jesus patiently listened to their foolish attempt to deceive him with feigned respect for his opinion. Why did they try to embarrass him in this tricky way?

"Look at the facts," he said in effect. "Here is the coin in which your tribute must be paid. It is stamped with the head and title of the emperor. You use it in business under the ordered government which he has established. You must pay him for your privileges of civilization. But there is a realm of God, and there you must pay for your privileges in that different realm in its own coinage."

3. The astounded deputies were silent. Once more he spoke not as an adviser but as the voice of God, as the ruler of their whole life. No past Mosaic or traditional law but his word must be final. They had called him teacher of truth, and they saw that this teaching was the very truth. But hard hearts hate light!

Almighty God, ruler of all realms of life, guide those who guide thy church today in Rome, Russia, or America, to be guided by the Spirit of Christ! In Christ's name. Amen.

Thursday, 12th. Mark 12. 18–27.

1. After the Pharisees and Herodians had tried to entangle him on the political aspect of his kingship came the Sadducees. They must have been particularly incensed by his assumption of authority over the uses of the Temple, for they as the priestly party were in authority, and to them came large revenues from all the business enterprises which Jesus found to be so disgraceful in God's house of prayer.

2. The Sadducees came with a long and carefully prepared question which contained the most subtle kind of irony. As a party they denied any resurrection of the dead. They therefore, assuming that Jesus, like their theological enemies the Pharisees, believed in a future life of a material kind, came with a sarcastic puzzle based on the law of Moses (Deuteronomy 25. 5–10). They sought at once to lower his prestige and humiliate the Pharisees.

3. But the double answer of Jesus rose above all their previous disputes. He made them look foolish indeed. For first he pointed out that the power of God will give men a spiritual, not a material existence in the life to come. Moreover, he argued from the words of Jehovah (Exodus 3) that God will not allow death to break his relations with his servants. To be the God of Abraham once is to be his God forever. Therefore Abraham lives on!

We praise and thank thee, O God, for the assurance of our Lord that thou dost not allow those who know and serve thee to perish forever! Amen.

Friday, 13th. Mark 12. 28–34.

1. Not all the hearts around him were impervious to the truth, and Mark gives a striking example of a scribe who was not yet a disciple who showed that there was some good soil for the seed of the word. Perhaps with his eye on the Sadducees, with their emphasis on sacrifices, he asked Jesus to name the supreme law. Jesus of course quoted the Shema, the great confession which even today is uttered by the congregation in every synagogue service. There is only one God, and therefore every man owes to him his whole being. Every element of his personality a man must give to God. Out of his heart, soul, mind and strength he must be dedicated to God. That is love.

2. But Jesus immediately adds that this love is not enough. The love of our neighbor is as imperative as the love of God himself. The one is the expression of the other. It is true, as the mystic would urge, that the Eternal has his right to be loved simply because he is God. But Jesus will not have men

think that they can be related to God and pass out of relations with their fellow men. And love is the law, the supreme law of our relations with men as men as it is of our relations with God as God.

3. But, again, who is this who decides that this scribe is not far from the kingdom? His hearers must have noted once more that tone of authority as he passed judgment upon a man's relation to the kingdom of God. Mark seems to imply that those words were so impressive, so over-awing as they felt their vast meaning that no one dared to question him any further.

O God our Father, the Father of our Lord Jesus Christ, grant us thine own spirit that we may love thee and our fellow men as we ought! In Jesus' name. Amen.

Saturday, 14th. Mark 12. 35–40.

1. Jesus went on teaching those who would listen to him. Some of the discussions centered around the question of their expected Messiah, and he there or earlier had heard the scribes disputing about that exciting subject. So he breaks in upon them with a problem in which he used scripture in their own fashion. Accepting the traditional view that David wrote the Psalms he cites a verse in Psalm 110. There David, referring, as the scribes thought, to the Messiah, calls him "My Lord." Now if, as they thought, the Messiah was to be "Son of David," how could David call him "My Lord"? To us, with the story of Christ before us, the answer may seem easy, but to those scribes it was a confusing question. How could a son be the lord of his ancestor?

2. Most probably Jesus had heard the scribes bandying about those words "Messiah," "Lord," "Son of David," even in discussing his claims. There was a large crowd, the evangelist tells, who heard how Jesus thus dealt with their official teachers. Some of them may have been long ago outwearied by the shallow teaching of the scribes, by their endless disputes about the meaning of this law of Moses and that other enactment of the authorities. And they chuckled with delight to see them beaten on their own ground.

3. But Jesus had not done with the scribes. He warns the people. "Watch out for these scribes!" he said. As a class they had become conceited, fashionable personalities, living on a false reputation for piety. A scribe might even rob a widow and not lose caste among his fellows.

O Lord, save all ministers, office-bearers, religious editors and leaders, from the dangers of popularity and the disaster of hypocrisy! Amen.

Sunday, 15th. Mark 12. 41–44.

1. This is the last scene and incident which Mark records of what Jesus said and did in the Temple. He then left it for the last time. The incident occurred in what was known as the Court of the Women. There he sat down to watch the people passing along and dropping their free-will offerings for the support of Temple worship into the receptacles placed in a long row for their reception. The ordinary offerings even of the well-to-do were not large, and as usual even today the gifts of the poor were in far larger proportion to their means than those of the rich.

2. Jesus watched until he saw one poor woman who dropped in the last coins in her possession, the last till she should earn more, as she would have to do since she was a widow. Cruel scribes "robbed widows of their all." They were of one kind of spirit. This widow out of her holy reverence for God's worship gave her all. That is another kind of spirit.

3. The blessing which Jesus gave to that widow's sacrifice is resounding through the world, and will resound as long as his gospel is proclaimed, for it is the revelation of the mind of God about true generosity. All men and women have to stand in the sound of those words and regulate their stewardship of God's gifts to them by the standard of generosity which he blessed.

O Lord, who didst of thy perfect love give all, even thy life, for us, help us to possess the spirit of her whose gift thou didst bless! Amen.

Monday, 16th. Mark 13. 1,2.

1. These verses begin one of the most difficult chapters in the three first Gospels. We need not belittle the intelligence of our Lord, as some do, by thinking that he could not foresee either the destruction of Jerusalem or the future persecution of his disciples. But there are utterances here which are so unlike the general style of his teaching and which are in such close resemblance to the language used by Jewish apocalyptic writers that it would seem as if Mark here uses a document which had been circulated among early Christian communities. Verse 14 suggests that "he who reads" this document should be careful to interpret the preceding words correctly.

The discourse as a whole contains the Master's words of warning and encouragement in view of the approaching disasters and temptations.

2. The first verse springs naturally from the lips of some disciple who has been watching the conduct of Jesus as in a sense master of the Temple. He calls the attention of Jesus to the magnificence of that noble structure, which was accounted as one of the wonders of the world, and which even the emperor who laid final siege to Jerusalem wished in vain to preserve.

3. The sad words of Jesus announcing the demolition of "these great buildings" were somehow reported to others. At his trial (Mark 14. 57–59) they were twisted into a lie. The perjured witnesses said they heard him threaten to destroy the Temple and rebuild it by a sheer miracle. The mind of the Master was brooding on the evil spirit of the rulers which would bring down that doom even on the house of prayer.

O Lord Christ, we pray that thy joy may be fulfilled in the building of that eternal temple whose living stones are faithful souls! Amen.

Tuesday, 17th. Mark 13. 3–9a.

1. Probably the answer given by our Lord in verse 2 to the question of an unnamed disciple led to further conversation as they walked away from the Temple. When they came to the brow of the Mount of Olives the four leaders of the Twelve came to him as he sat apart looking across the valley and the sacred city to the Temple on its height, and brooding over the coming disaster to himself and to Jerusalem. Who can measure the depths of his divine love and his divine sorrow as he gazed beyond them into his Father's heart?

2. The disciples were naturally anxious to know more about the dreadful events which their Master had announced. No doubt they were more or less familiar with the utterances of Jewish apocalyptic writers who portrayed vast evils as preceding the day of triumph for Israel. Did Jesus have anything more definite to say?

3. His answer is one of warning. Many pretenders will arise, each claiming to be the Messiah. He foresees also

that there will be many outbreaks. The "Roman peace" will not last forever. As others had announced, so does he, that tumult and wars and other disasters will break out. The birth-pangs of a new age are always terrible.

Let us pray that the terrible experiences of our generation among all nations may mark the birth of a new era of righteousness and peace!

Wednesday, 18th. Mark 13. 9–20.

1. The Lord looks at his perplexed but loyal group of disciples with a deep sympathy. He knows that their life is going to be different from that to which, until recently at any rate, they have been looking forward. They did once expect that his kingdom would be one of outward glory and that they were destined to positions of power and high authority. He knows that their destiny will be quite other than that, and he will not be so unwise and unfaithful as to keep back the truth from them in these last hours of their intercourse together.

2. Jesus therefore warns them not to expect less than the injustice which he himself would encounter. They too will be handed over to sanhedrins and synagogues. Governments will rise up against his followers as they proclaim his gospel. They must remember when they suffer that it is for his sake. Let that fact be their resource and their strength!

3. Further, he gives them a glorious promise of divine assistance. When they stand trembling before cruel potentates, wondering how to defend themselves, the Holy Spirit will be in their hearts and minds. The first martyr Stephen illustrates this prediction, for his speech rings down the centuries as inspired from above.

O Lord Christ, help all who today in many regions are persecuted for the gospel's sake, and help us in our easy place yet to be faithful witnesses for thee! Amen.

Thursday, 19th. Mark 13. 21–29.

1. The second warning about false Christs repeats what was said in verses 3, 5. Possibly Mark has in the last part of this difficult chapter gathered together sayings of our Lord which were uttered at different times. Both Matthew and Luke use that method of reporting his words quite freely, and indeed systematically, as we can see by studying the five great blocks of his teachings which the Gospel of Matthew arranges at carefully planned intervals in the account of his earthly ministry.

2. The false Christs have often appeared in history, and are not without example even in our own day. The fact testifies to the intense desire of the human heart for a full manifestation of God, and dissatisfaction with the revelation which he has already given.

3. The fact is also an evidence of the extraordinary capacity of some characters for self-deception and of their appetite for glorification by their fellow men.

The one question which is raised by all such apparitions is whether or not God has given a sufficient and final revelation of himself in Jesus Christ. Is he or is he not sufficient for all the needs of our spiritual nature? We who believe that he is must test our loyalty by that question.

Let us pray that the power of Christ in the lives of Christians may be so evident that the allurements of false Christs will be in vain!

Friday, 20th. Mark 13. 30–37.

1. The Master warns his disciples to be on the outlook for the signs of the times. The appearance of leaves in springtime on the fig tree gladdens every one with the thought that summer is near. So let them look at the facts before them and see how their world is moving towards a great climax! If they have faith in him and if they see the marshalling of evil forces against him, they must realize that the kingdom is at the doors.

2. It is extraordinarily difficult to interpret in relation to one another the sayings reported in verses 30–32. It looks as if, to repeat an earlier observation, we have before us sayings which were uttered at separate times and put together here because they bear upon the same general subject, namely, the arrival in history of the Day of the Lord. That the attitude of the hostile Jews on the one hand and the faith of his disciples on the other combine to indicate the nearness of that Day seems to be implied. But no one in heaven or earth, not even the Son of God, can fix the exact date when the climax should be reached.

3. Therefore, our Lord says, all believers in him, all who are numbered as his responsible servants, must be alert and diligent and ardent, as if day and night the enemy and the deliverer were both at the gates of history. Watch over your own souls, he seems to say, that you may be ready at any time to welcome your Lord in his glorious appearing!

O Lord of our lives, we would confess thee as Lord of our hearts and pray that we may be found faithful always in thy service, who art never absent from our souls! Amen.

Saturday, 21st. Mark 14. 1–2, 10–11.

1. The result of all the events described in chapters 11 and 12 was to deepen the fears and aggravate the hatred of the authorities. The two parties, Sadducees and Pharisees, represented by the priests and the scribes, entered into serious collaboration to secure his destruction. They saw that his ascendancy over the people was growing and that his leadership would displace theirs. All their attempts to arouse a popular movement against him had failed. And yet he was doing nothing that the people expected a real political leader to undertake on their behalf. Nevertheless, a public arrest while the city was crowded and excited would be extremely dangerous.

2. Help in the perplexity of the rulers came from an unexpected quarter. One of his own disciples came and offered to show them how they might quietly lay hold of Jesus while the crowds were absent. Of course this extraordinary but most timely offer was accepted, and terms in cash were quickly arranged.

3. The world will never know, though the discussion will go on forever, why Judas betrayed Jesus. He may have been avaricious, or he may have lost faith in the power of Jesus, or he may have believed so tremendously in Jesus that he tried to compel him to display his full power, to exert force against force. How many dark motives and plans surged in his heart, who can tell?

O judge of all hearts, we often fear our own hearts and their dark mixture of motives! O cleanse and keep us from a final sin unto death! For thy love's sake. Amen.

Sunday, 22nd. Mark 14. 3–9.

1. We shall miss the full meaning of this beautiful and moving scene unless we see it in the atmosphere of approaching death. Whether it occurred on the date assigned to it by Mark or the earlier date in John (12. 1–8), the mind of the Master was preoccupied by the various steps which his enemies were taking to

compass his destruction. On that evening, as Mark gives us the setting, Jesus knew that the authorities were arranging for his arrest and that there was a traitor among his own twelve disciples. There is no reason to doubt that the conversation about the gospel included reassertions on his part that his death was inevitable. The Son of man was being handed over to his doom.

2. No doubt in spite of all their faith in him, nay, just because of their faith in his glorious power, they were all depressed by his expression of the determination to die. Was it then a loving despair or was it an insight deeper than that of even his chosen disciples which prompted that woman disciple to break through the gloom and pour perfume on his head? It was pure nard, and must therefore have come all the way from India and cost over $50. She could well afford it, Jesus hinted, and she no doubt gave to the poor habitually. Why had she rendered this honor to One who was about to die and was discussing his death and his gospel with such calm and gentleness and power?

3. Perhaps, with a woman's moral and spiritual intuition, she was the first of all the disciples of Jesus to see that his gospel and his death were not in contradiction of one another. "Yes, she does this although she knows I am soon to die. As if she were preparing my body for burial she does it. Because she believes in my gospel she does it. Therefore her act will be celebrated forever along with my act and my message!"

We thank thee, O Lord, for all radiant spirits who have seen further than others into the mystery of life and become helpers of our life! Amen.

Monday, 23rd. Mark 14. 12–17.

1. It is evident that our Lord made private arrangements for certain of his movements in those last days. It is as if he would avoid being merely assassinated by his enemies. He arranged beforehand for his public entry into Jerusalem (Mark 11. 1–6). Here again his orders to two disciples (13) show that he had made appointment, without the knowledge of his disciples, for a room to be prepared for their last meal together, a sacred joyous meal on the Thursday evening of that week. It was a large room on the upper floor, evidently belonging to some one whom he could trust. It was fully furnished for their purpose, and the disciples were able quickly to make final preparations for the meal.

2. Jesus knew how anxious the authorities were to arrest him, but they were afraid to do this publicly, in daylight, as many of the Galilean pilgrims, however disappointed with his unexpected conduct, still believed in his power. Hence the rulers were on the keen watch for an opportunity to lay hold on him in some quiet retreat of his. It was to avoid this that he retired every night, and made this secret arrangement for the Passover meal.

3. Here the treachery of Judas had its opportunity. He could guide the wrathful rulers to some place in the dark of night where he knew that Jesus would be found and where he could be arrested and led away to prison without publicity. And the blind man does not know that Jesus understands it all better than he does!

Let us consider in the spirit of prayer the deliberate mastery of his circumstances, the grief, the patience, the love of our Saviour in those evil circumstances!

Tuesday, 24th. Mark 14. 18–21.

1. Mark in his account of the order of events indicates that Judas had already made his bargain with the high priests before the disciples gathered as guests of Jesus at that last meal. He does not say at what point in their conversation Judas left them and went out into the night on his dreadful errand. But he does tell that while he was still with them Jesus suddenly announced to the whole company that one of them was about to betray him. How he knew who it was is open to many conjectures. For some days Judas must have been brooding over it, and this would affect his manner and looks. Perhaps Jesus noticed his absence when he was away on his negotiations.

2. What a blow it must have been to him when Jesus made the announcement! Would Jesus name him? And what wild scene would happen if he did? But Jesus would not name the man, as that would interfere with the purpose of the Father. The Son of man must go, and his passing into the power of the enemy must not be prevented. Jesus will not betray his betrayer.

3. There was for a while a scene of heart-breaking confusion at that strange feast, every one whispering with another, and each one in turn saying to Jesus: "It is not I, is it?" As if in their apprehension of terrible events, of supernatural forces, each for a moment was unsure even of himself! What if God had doomed him to do this? And "Alas for him who does it!" Jesus said. Better never to have lived than to die with that guilt on a man's soul!

O Lord Christ, grant that we may neither in word or deed betray thee to the enemies of thy gospel today! Amen.

Wednesday, 25th. Mark 14. 22–25.

1. To the ordinary proceedings of that evening Jesus added two acts which with the accompanying words have been symbolically repeated by his disciples from that day to this. We have in baptism and the Lord's Supper the two oldest records of the mind and will of our Lord. Already after Pentecost the first disciples met for the breaking of bread, and Peter had the first converts baptized before any part of the gospel story, so far as we know, had been written down. There in the life of that group his acts and his words were repeated and became an indelible record of his purpose as he looked forward to his death.

2. It was an acted parable, more deep and more rich in meaning than any other of his great parables. The broken bread, the wine poured into the cup, represented, he said, his sacrifice of body and blood in death. Now let them eat that broken bread and drink that red wine! His death was for them. It would establish a new relation between them and God himself. It was the seal of a new covenant, that God would forgive sin and give life, his life, to them.

3. To repeat that Lord's Supper is the highest act of the church's worship. At that table, set up continuously from that evening until now, it is he who gives us the bread and the cup. And as we receive we give ourselves to him, we pledge ourselves to live among men as he lived and died for all.

Let us pray that wherever his table is set up all the glory of his sacrificial love may shine into humble hearts!

Thursday, 26th. Mark 14. 26–31.

1. As they break up from the last supper, their hearts moved to the depths by the last acts of the Master, Mark records one word more (25) in which he confirms all that he has been saying by a kind of farewell. A sigh was breathed out as he looked across the dark hour now hastening upon him to the morning light beyond. Then he will drink a new kind of wine in the new kind of world. So they sang once

more, perhaps the great Hallel, the six Psalms 113–118, and went away to his quiet retreat on the Mount of Olives.

2. It is a strange contrast with the intimacy and affection of the supper scene that the Lord should suddenly exclaim: "All ye shall be offended!" They must have been wondering what their fate would be and how they should face the situation if he were really attacked and destroyed. And his words no doubt struck a new dismay into their souls. One a betrayer and all of them deserters! Is that the end of all this glorious and baffling story, of all their glorious and now blasted hopes?

3. Nevertheless, they all, according to Mark, refused to accept his prophecy. They were as vehement as Peter in affirming that they would not forsake him, and would rather die than deny him. Peter was the first to protest readiness for martyrdom, and to him the Lord says that most certainly before morning his lips will have spoken the words which Peter cannot even conceive of himself as saying.

The instinct of self-preservation is a tremendous force, and has caused much cowardice.

Let us pray that we who have professed his name be saved from the smashing power of fear!

Friday, 27th. Mark 14. 32–42.

1. The agony in the Garden! Here is an hour, a scene, where reverence bows in humility.

Whatever men think of the portrait of Jesus as given in the Gospels, this picture stands dark, yet with a light on it from beyond the clouds; suggesting strife which even as strife our small minds are not fit to understand, far less to repeat; incredible if he be Son of God, yet indubitable since it is so written from the lips of men who saw and heard all that, who could never have invented an agony for the Son of God, a strife between his sinless will and the will of his Father.

2. They went from supper to their quiet retreat. The Lord rises from their conversation and summons the three to follow him only a few steps further under the gnarled old trees. Then he finds even three too many. Alone our Master goes on to face the whole issue for the last time. O Israel, beloved of his Father and himself, and Judas, and even these dear disciples so soon to forsake him! And he must die tomorrow at their hands, and yet for them all!

He knows now it will not be stoning, it will be the cross. It was purity, and not sin, that shrank. It was faith, and not defiance, that wrung from his soul, with drops of blood from his brow, that awful threefold cry.

3. There my Master gave himself, his sinless will, and saved my soul; gave my will a hope that even I might learn to say from the depths of my heart, "Thy will be done!"

What triumphed in that fierce contest in the garden was his love of the Father, his absolute trust in the purpose of the Father. The cup was put to his lips that night. On Calvary he drank the bitter dregs.

Our Father in heaven, may thy will be done as in heaven, yea, as in Gethsemane, so in our hearts! Amen.

Saturday, 28th. Mark 14. 32–42.

1. The Gethsemane story has two sides to it. We have an account of the disciples as well as of the Master.

They too were in distress. Their anxieties and perplexities had been increasing in the last days, in fact, ever since weeks ago they had begun the journey from Galilee to Jerusalem. They have been with him in the exhausting excitement of recent events down to that evening. Can we wonder that when they went out from that long evening in the upper room with its intense emotional crisis and lay down in the quiet garden they became intolerably drowsy? Their eyelids were weighed down with irresistible weariness.

2. The Lord himself was not drowsy. His intent soul was pierced with grief "even unto death." It was grief over the sin against God which was bent on taking his life. To have Israel determined to get rid of him! But how tender, how deep his sympathy! He regrets that Peter cannot keep awake. But that is because Peter does not really understand what is happening. When he does understand he will be wide awake enough with a slashing sword in his hand. But just now? Ah, the spirit is willing, but it is burdened by the flesh, so let them sleep on, poor fellows, says Jesus.

3. Then they all leap to their feet at a sudden cry from his lips. Hardly are the words of kind sympathy out of his mouth when the tramp of a troop is heard. Lanterns flash, voices of command are heard. Sleep has gone. Fear has swept them wide awake. Do they yet understand?

O Lord, who hast given to so many of us to live at ease, without fear, arouse in our hearts such passion for thy cause that we shall not sleep but wake to thy constant service! Amen.

Sunday, 29th. Mark 14. 43–52.

1. Jesus conducts himself as master of the situation even when he submits to arrest. As he rouses his sleepy disciples and bids them follow him it is not for flight but to meet face to face the betrayer and the agents of the authorities. But he speaks of the authorities as "sinners." They had often objected to his keeping company with people whom they called "sinners," whom he did not recognize as such. But now they who are rejecting the Messiah of Israel, they are themselves "sinners" of deepest dye. They are the real outcasts.

2. And what of Judas? He had once agreed with Peter's confession, "Thou art the Christ," and here he is in the act of betrayal! A word "Rabbi" as if of reverence, a kiss as if of respectful greeting, a feeble appeal "Lead him away safely" as if his heart shrank before his accomplished deed, and the soul of Judas has completed its dark purpose, whatever that was!

3. As Jesus looked at the armed band a few words of dignified protest broke from his lips. Why have they come in such strength, at night, to arrest him? Had he not been often and often in their power when he was teaching in the Temple? And a teacher they are treating as if he were a bandit! It is all absurd and evil, but it is all in the plan of God. And so the royal spirit marches to its humiliation and its triumph, whispering ancient oracles in his heart.

We praise thee, O Lord, we praise thee even as we read of thy betrayal, that thou didst yield thyself in utter consecration to the redeeming will of God! Amen.

Monday, 30th. Mark 14. 43–52.

1. The disciples were roused to brief but passionate anger. One of them smote a servant of the high priest. And then, when the Master's bearing and words discouraged such foolish and futile action, dismay seized them and in panic fear they fled from the Garden.

We need not either blame or pity them unduly. They saw in the quiet surrender of Jesus the confusion of all their

expectations. Their faith in him and passionate love for him must have deepened their dismay and taken the heart out of their will to stand with him unto the death.

2. Mark alone preserves the fascinating little story recorded in verses 51, 52. It has been reconstructed somewhat as follows:

The Last Supper took place in the upper room of John Mark's house, where the Christians assembled in later days (Acts 12. 12). The young man was in the background, but deeply interested in his mother's chief guest. When Judas led the arresting party to that house they found that Jesus was gone. Knowing his habits, after discussion Judas proposed to lead them to Gethsemane. John, already in bed, had got up and listened in, with a loose cloak around him. Alarmed, he rushed to follow them and try to save Jesus from arrest. But he was too late. As he hovered around to see what he could do a rough hand was laid on him as an accomplice. He slipped from his cloak and fled home.

3. So, long years afterwards John Mark, writing what Peter had said about those last hours of the Lord's earthly life, could not help slipping in, with a smile at his youthful daring perhaps, this wonderful memory of what he had attempted for Jesus and of his wild rush home naked in the dark of night.

Let us think prayerfully of Jesus when he found himself at last, as he had expected, alone! Even Judas is no companion now, though he walks so near. Alone, but the Father is with him!

(To be continued.)

OUR BOOK TABLE

LEARN AND GROW THROUGH READING!

Kagawa

Rt. Rev. John Thomson Dallas, D.D., Bishop of New Hampshire

Every once in a while a book comes to hand that becomes an experience. Sometimes it is the binding, sometimes the paper and type. More often it is the beauty of language. Rarely—it is a message to one's soul!

"Love, The Law of Life," by Toyohiko Kagawa, is the sort of book to bring one's soul into an experience with reality. At the opening of the book you come face to face with Kagawa's picture. It is the picture of such a face as draws upon your affections and makes you want to know the man. As you read into the introduction and on into his own writing you will again and again turn back to that photograph. You will wish ever and again that God might give you some power to see the soul of the man.

The introduction which Dr. Rufus M. Jones gives to the man, his life and his writings, is a preparation for what is to come when you read "Love, the Law of Life." Wonder of wonders, here is a man who lives the law of Christ! Did you not know Dr. Jones you would ask yourself many a question as to the possibility of such a character on earth. But as you read the consistency of the whole story grips you, and the constancy of the man to an ideal will make you thoroughly ashamed of yourself. There is no doubt that Kagawa is an hero of Dr. Jones.

The book is written in paragraphs which are not connected in thought. Some of them seem badly translated. The paragraphs are the thoughts of a man which have been written at different times and have little connection. In spite of this lack of continuity there is the same spirit on every page, and the same awe-ful standard of life and severity of idealism. You will read and re-read these pages. You will re-read your own heart and ask God to release you from its smallness and hatred!

LOVE, THE LAW OF LIFE, by Toyohiko Kagawa. John C. Winston Co., Philadelphia. 313 pages. $2.

The Foundations of Israel's History in Joshua and Judges

The time and circumstances of Israel's settlement in the land of Canaan are at the foundation of the whole subsequent history of Israel. Information thereupon is derivable from at least two sources: the Bible documents and the findings of archeology in Egypt and Palestine. The former have been in the hands of scholars right along. The latter are now being uncovered every day and interpreted by archeologists.

Do the two sources yield accordant or discordant results? The question is vital to the historicity and consequent value of the Old Testament.

Dr. John Garstang of England directed the British School of Archeology in Jerusalem and the Department of Antiquities in Palestine for seven years. So impressed was he with the sense of material reality underlying the historical narrative that he returned to Palestine in 1928 to examine again the archeology of the records of Joshua and Judges. And now he says:

"No radical flaw was found at all in the topography and archeology of these documents . . . relatively free from discrepancies. . . . The difficulties of chronology also are eliminated. . . . Not only were these records in general founded upon fact, but they must have been derived from earlier writings, almost contemporary with the events described, so detailed and reliable is their information."

That is surely the best news in that direction that lovers of the Bible have heard for a long time!

Dr. Garstang's method is to read the incidents in the history of Canaan as part of the history of Egypt. Canaan was subject to Egypt in the 15th and 14th centuries B.C. The Tell-el-Amarna tablets and other sources have divulged political matters and dates regarding the occupation of Canaan. The Bible records can be checked up by these.

Thus, Dr. Garstang presents in three columns the names of Egyptian kings, the outstanding events in Israel's history, and the estimated dates. The Exodus is dated 1447 B.C.;

the invasion of Canaan under Joshua, 1407 B.C. A possible error of only eight years on either side is granted.

Let us see how Dr. Garstang handles the sources on which he bases his conclusions! And first the Bible records.

Here the conservative student is in for a surprise, for Dr. Garstang adopts the speculations of extreme higher critical scholars of the past.

His view is that there is earlier and later material in the Joshua-Judges narrative, hence discrepancies and confusion. Naturally he wants the earlier material.

But surely it is false and misleading to speak of "the accepted results of textual analysis"! Hardly two competent radical higher critics were ever in agreement, and the brains have never been on only one side. What Dr. Garstang spreads on his pages seems to be over a generation old. It recalls the Polychrome Bible which evoked loud and scornful laughter in the gay '90's.

The impossible lengths to which speculative ingenuity has gone is shown, for instance, on page 40, where eight verses—only eight verses!—in Judges 7 are cut up into this alleged editorial patchwork of combinations:

JE/E–E–J–JE/J–JE–J–J/JE–J–E–G1–J–JE/J–JE.

Forty-six pages are given to this analysis of the text, reprinting all the historical portions with the J, E and other alleged sources—eight in all!—indicated in the margin.

We do not see the necessity of all this in relation to archeological findings. Still, Dr. Garstang builds on the supposed earlier matter exclusively. His calculations of dates are meticulous and intricate (16 pages)—far more abstruse and elaborate than the calculations of conservative scholars who have tried to reconcile the chronology of Joshua and Judges. However, he lands with both feet on satisfactory conclusions.

The section on Canaan at the coming of Israel (50 pages) is engrossing. Here we have Dr. Garstang in his own field. He writes from his own experience and observations which have dealt first-hand with the sites of ancient places throughout Palestine, and the customs and circumstances of the peoples as reconstructed from ancient remains.

For example, he notes that Thutmose III of Egypt conducted campaigns in Canaan in 1500 B.C. and named 119 captured cities. Of these some 27 figure in the Book of Joshua. Israel is explicitly named on a stele of Merneptah, 1223 B.C.

The Campaigns Led by Joshua begins at page 119;

The Settlement of the Tribes, page 201;

The Tribes under the Judges, page 263.

Here is what we are looking for!

Dr. Garstang's method is to quote a verse or two, then proceed to throw upon them the light of archeology. Thus, Joshua 1. 1, 2 get 6½ pages. This is unusual. Often the comment does not occupy a page. Next come Joshua 1. 10, 11; then 2. 1; and so on whenever there is a locality or a time factor mentioned.

While nearly all of this section is new in book form, there are interesting topics of wider consideration here and there.

For instance, the uncovered walled towns of Palestine only occupy a few acres at most. Obviously their population could not be great,—not more than 1000 to 3000, he says. Official Egyptian records reveal garrisons of only 20–100 soldiers in Canaan. What light does this throw on the numbers of the Israelites? Dr. Garstang notes that the word "alif" means family groups as well as thousands. Counting Israel by "thousands" has given a population of a couple of millions at the Exodus, with flocks and herds and hangers-on. The whole Jordan valley could not possibly have contained that many, he says. But translating "alif" as family groups gives, he says, the number of Israelites when Joshua assumed command at about 6000 souls, with a fighting strength of 1200–1500.

The upper and nether "springs" of water that Achsah asked for in Joshua 15. 19 would better be translated "pools" or enclosed reservoirs. Two such pools are identified today, one about four kilometers higher up than the other!

This section of 225 pages is full of matter of paramount interest.

Besides the foregoing features we must draw attention to 105 beautiful reproductions of photos taken by Dr. Garstang himself, giving clear-cut views of the terrain in the bright sunlight of Palestine;

19 maps;

14 reproductions of Egyptian inscriptions and drawings;

12 plans of uncovered cities.

At the end is an Appendix of 54 pages telling all that Dr. Garstang knows about all the places named in the Bible text. Excavations up to 1931 are included in detail.

Throughout the book the Bible references are always given. We wish there was an Index of these Bible references, it would be so serviceable.

This reviewer does not pose as competent to examine Dr. Garstang's great book from the higher critical or the archeological side. We shall await the reviews of scholars competent in those lines. We merely view the facts so lucidly set forth in the pages as an educated and trained juryman would view evidence. According to the laws of evidence one does not accept speculations as gospel, however well intentioned. Subsequent experience has too often justified that attitude. Is there a single speculative theory about creation, evolution, the Bible record, and the many problems in the fields of all the other sciences, that has not been riddled by succeeding scholars or collapsed upon further research and knowledge? However, we salute Dr. Garstang for this indispensable volume. We welcome his conclusions and convictions on the last page, which may be summarized thus:

"Read as incidents in the history of the Egyptian empire these narratives become imbued with a fuller meaning, and their discontinuous character becomes less apparent. . . . Not only do the numerous recorded episodes find their natural setting. . . , but their historical value is enhanced. . . . Moreover, the narrative gains interest and clearness. . . .

"In view of the remarkable accuracy and fulness of topographical detail in the earlier portion of the Book of Joshua and the parallelism of certain passages in the Book of Judges with contemporary Egyptian archives it is difficult to believe that these records were not written down until the 9th or 8th century B.C., that is, from 3–500 years after the events described. . . . It would seem indeed probable that the religious leaders of Israel soon after their entry into Canaan adopted the system of writing already well developed in the land, and commenced at any rate a series of sacred narratives. . . . The conclusion is not altogether astonishing in view of the fact that both the Egyptians and the Hittites, whose in-

fluence permeated Canaan at that time, had already established a system of state archives. But these Books are at the core the record of a religious movement. . . . Through the centuries we have been reviewing frequent political changes and recurring crises swept the country, yet in spite of the dispersal of the tribes and their prolonged association with peoples worshiping strange gods with attractive rites the flame of Israel's religion was kept alive. . . . Though the years drew out into centuries somewhere 'between Ramah and Bethel' the spark was kept glowing, ready when the propitious moment returned to burst anew into flame and so guide the People farther along the unknown path they followed at the bidding of their God."

JOSHUA—JUDGES, by John Garstang. Richard R. Smith, New York. 423 pages, with numerous illustrations, maps and diagrams. $5.

Three Little Angels

A pleasing fancy invents three little angels who watched over the manger the night Lord Jesus was born. One day not long ago they came to Lord Jesus and asked if they might go back to earth again to see what changes his coming had made. Permission being given, they visit successively Africa, India, China, Russia, America, and other lands. Thumb-nail sketches depict conditions as they saw them: savagery, degradation, famine, religiosity, atheistic fury, restlessness and godlessness, and so on. But also they saw true Christian persons and homes, and churches, and other blessings that flow from the spirit of Christ. The three angels were eager to hurry the spread of Christ's influence, and Lord Jesus let them return to earth to tuck in love for him wherever people would open their hearts, so that they should tell others about him,—a work that not even angels from heaven can do.

This catchy phantasy, which conveys solid truth, is told by big sister Martha to three little children as they sat before the fireplace on Christmas Eve. It is published in tasty style, and will make an attractive Christmas gift book.

THREE LITTLE ANGELS, by David DeForest Burrell. Fleming H. Revell Co., New York. 30 pages, decorated cover. 40 cents.

The Forest Hospital at Lambarene

The fall publishing list of Henry Holt and Company gives evidence of the remarkable versatility of Dr. Albert Schweitzer, since it begins with the announcement of his volume of letters, describing informally the building of his hospital in the African forest at Lambarene, and ends with that of his learned work "The Mysticism of St. Paul," of which the publishers say:

"The great theologian-philosopher-musician-doctor has spent 30 years on this work. In it he proves that Paul's mysticism was essentially Jewish, and that Paul brought no Greek conceptions into Christianity."

Dr. Albert Schweitzer of Lambarene, Africa

As we think of these two volumes, the one concerning missionary labors of the most ardent and self-sacrificing character, the other relating to some of the profound mysteries of our faith, we recall the promise of Jesus:

"If any man willeth to do his will he shall know of the teaching!"

The story of Dr. Schweitzer's hospital in West Equatorial Africa, founded in 1913 from funds raised by his organ recitals and given by his friends, is a record of Christlike compassion:

"I had learned of the physical misery of the natives of this region through Alsatian missionaries. . . . From them I found out also that there was no doctor in that country. So I decided to found a hospital there."

Such pioneering meant extreme manual labor as well as scientific ministry to the diseases of a primitive community. One grieves that with so much wealth in the world this man of many high gifts should have to hew logs and drive nails. Surely there is somewhere in Christian hands the resources for the endowment of such a noble enterprise!

Dr. Karl Reiland's enthusiastic Introduction to this little book gives a vivid picture of this unusual personality of irresistible attraction:

"What love of beauty! What sensitiveness to distress and pain, the burdens of dumb animals, the ills of humanity, especially of children! Never was there a finer sense of humor, a more courageous laughter and joy, or a quicker appreciation than is native to his spirit."

We echo Dr. Reiland's hope that during Dr. Schweitzer's return from Africa he will permit America to give him the welcome which the knowledge of his life and labors will inspire.

The translation of this book has been made by Dr. Schweitzer's devoted friend, C. T. Campion of Oriel College, Oxford University. His home is at Günsbach, Alsace, France. As he turns his face homeward in the summer of 1932 he writes:

"It seems to me incomprehensible that I am leaving the natives for months. How fond of them one becomes, in spite of all the trouble they give one! How many beautiful traits of character we can discover in them if we refuse to let the many and varied follies of the child of nature prevent us from looking for the man in him! How they disclose to us their real selves if we have love and patience enough to understand them!"

To this servant of Christ have been given both the love and the patience to minister with tireless devotion to "even these least"!—Louise Mason North.

THE FOREST HOSPITAL AT LAMBARENE, by Albert Schweitzer, translated by C. T. Campion. Henry Holt and Co., New York. 191 pages; illustrated. $2.

The Invisible Christ

The supreme vocation of Christianity to make Christ known in all the world is increased in its progress in so far as the messengers of the Gospel have the knowledge and discernment which enable them to discover the point of view of those to whom their ministry is directed. To enter into the inner life of those of alien faith or of no faith and to ascertain what manner of spirit they are of is to cross the first barrier which blocks the way of missionary endeavor. As we read the life of Francis Xavier we recall the thrill of enthusiasm with which,

having heard from Portuguese sailors of their discovery of "a very large island called Japan," he meets a native of that country, in exile from homicide, and learns from him the characteristics of his countrymen, "so ready to learn, so guided by reason," that the sainted missionary exults in "the good hope of bending the whole nation to the delightful yoke of Christ."

This is but a crude illustration of the many avenues of information open today for understanding the inner thought of the men of other lands. From their own pens are coming self-revealing volumes, like Tagore's "The Religion of Man." A unique example of this sort may be found in the book recently published called "The Invisible Christ."

This consists of the transcription of three discussions of religious themes between a Roman Catholic bishop of a province in Argentina and the author, Doctor Ricardo Rojas, a man of great learning and literary skill, lately rector of the University of Buenos Aires. The themes which on three successive evenings were the subjects of these dialogues are the Image of Christ, the Word of Christ, the Spirit of Christ.

It is of surpassing value and interest thus to gain insight into the inner thought of a convinced Roman Catholic on the one hand, and on the other hand of a man of the highest culture, neither Roman Catholic nor Protestant, representing South American intellectual life at its best.

Doctor Rojas was born in Argentina in 1882. His father had been distinguished in the political life of his day. Dr. Rojas himself was for many years associated with the University of Buenos Aires as professor, dean, and rector. In 1922 he received a prize of $30,000 for his work on Argentine literature.

When in 1928 Dr. Rojas had brought out this volume, "El Cristo Invisible," "a mammoth popular demonstration of homage and affection" was tendered him, at which the chief speaker, the minister of Public Instruction, encouraged him to "keep on singing of the victory of man and of the eternal spirit of the invisible Christ which is fertilizing the generation with good and truth and beauty."

The present translation is the work of the well-known Presbyterian missionary in South America, Dr. Webster E. Browning. Dr. Robert E. Speer writes the introduction, in which he says that here the reader "will find something different from anything he has ever met before. Whether he agrees or disagrees with Señor Rojas' views, he will be brought into touch with a distinctive and significant movement of the religious

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The unusual reception given to this book by all classes of South Americans indicates, as Dr. Browning remarks, that although there may be a wide distrust of organized Christianity as it is known in South America, there is, nevertheless, deep down in the heart of even the most thoughtless a hunger for a more intimate relation with the invisible Christ.

The charming description, in the Preface, of the scene of these dialogues, the mountain home of the bishop set in lovely scenery and filled with a noble spirit of piety and hospitality, is a delight to read. The bishop himself, gentle and dignified, maintains without question the tenets of Roman Catholicism and its so-called miracles. Dr. Rojas, learned, reverent, mystical, penetrates at times regions where the reader may not follow him, but can but appreciate his earnest spirit. "The errors I may have committed in the dialectic mechanism and in the doctrinal exegesis," he writes, "are less important than the sincerity with which I have sought to fathom and comprehend Christian sentiment as inspiration for life. This is the theme of 'The Invisible Christ,' and the deeply spiritual incentive of him who wrote it."

Here, then, is a book which no one who ministers to Latin America can wisely neglect, and which will be of thrilling interest to all who seek the understanding of the ways in which Christ is manifesting himself to the minds of many men.—Louise Mason North.

THE INVISIBLE CHRIST, by Ricardo Rojas, translated by Webster E. Browning. Abingdon Press, New York. 336 pages. $2.50.

The Making of Modern Missions

When a man sees adventures in missionary history that read like a novel, romances that carry one off into a world of love and loyalty, heroes of great deeds and leaders in great events, picturesque scenes of life in strange lands and ages, mighty movements that have changed the world,—a panorama upon which one can look almost anywhere and catch a thrill that will stir him to the depths,—such a man is likely to write a thrilling book when he undertakes to set his thoughts on paper.

This is just what Stacy R. Warburton, professor of Christian Missions in

Berkeley Baptist Divinity School, has done in a volume with the above title.

If Mr. Warburton was a trained newspaper man he would have begun with Chapter 2, "The Missionary Pioneers of Ireland." Everybody has heard missionary history in more or less detail, but who has heard much (if anything) about the thrilling heroism and devotion of the Christian pioneers in Ireland, "second to none in all the history of the expansion of Christianity"? The author recognizes four independent streams of Christian missions in the early Middle Ages: the Nestorian, that spread over Asia; the Eastern, that spread over the Slavic lands of eastern Europe from Constantinople; the Irish, that spread over Scotland, England, and western Europe; and the Roman, which ultimately absorbed the other European movements. But who were the first Irish Christians? What do you know of Patrick? Why did the simple, independent churches he established suffer spiritual decline? Who were the pioneers who issued from Ireland and evangelized western Europe as far as Germany and Switzerland, and even Italy? How did Irish Christian belief and practice differ from ecclesiastical Romanism that absorbed it? A new world is opened by Mr. Warburton in 40 pages, who also shows its significance for our day.

Other chapters in this fascinating volume are "The Significance of Missionary History" (45 pages), "The Missionary Methods of the Middle Ages" (25 pages), "The Development of the Missionary Idea in Protestantism" (30 pages), "The Sources of Modern Missions" (20 pages), and "The Authority for Christian Missions" (20 pages).

We cannot speak too highly of the scholarly development of the theme, the evidence of historical sense and other ability of the author, his sound Christian attitude and vision. As we have intimated, if the arrangement of the chapters had been different, and if he had broken up his page-long paragraphs which tend to obscure the movement and make reading harder, the book would be a best-seller.

THE MAKING OF MODERN MISSIONS, by Stacy R. Warburton. Fleming H. Revell Co., New York. 196 pages. $1.50.

Toward an Understanding of Russia

Not even the daily papers can keep pace with the march of events in Russia. Indeed, only such "news" as the rigid censorship permits can get out of Russia while it is news. But books can help us to grasp and understand the history of Russia which is the background of current happenings.

The son of the court physician of the last czar is now in America, and has written a book out of personal experience. When he received the appointment Dr. Botkin with his wife, son and daughter moved into the imperial palace and became intimate in the life of the imperial family. The son, Gleb Botkin, draws a picture of court life before the War, then describes the revolution and the tragic experiences of the royal family ending in their ghastly murder.

Perhaps most interest will attach to his story of Anastasia, youngest daughter of the czar, who he is satisfied from personal acquaintance escaped death and is now—at this writing—in America, though her identity has been challenged ever since she reappeared in Berlin in 1920. It is a strange story.

The author has unquestionably had the experiences he claims, and his narrative must be taken seriously.

THE REAL ROMANOVS, As Revealed by the Late Czar's Physician and His Son, Gleb Botkin. Fleming H. Revell Co., New York. 336 pages, illustrated. $3.

Of Missionary Interest

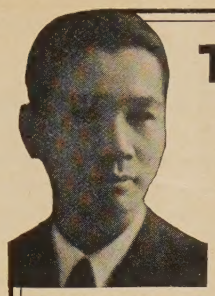
BAHA'ISM: ITS ORIGIN, HISTORY AND TEACHINGS, by William McElwee Miller. Fleming H. Revell Co., New York. 214 pages, with frontispiece. $2.

The author, a missionary in Persia, the land where Baha'ism was born, says the cult is receding over there. But in view of its vogue in Western lands he tells the story again of its founder and his family, the origin of the movement, its schisms and teachings, etc. Some earlier histories have been written by French and English authors, but the books are out of print.

Western editions of the cult represent it as an enlightened humanism with a new and original message of universal peace. But these ideas have all been borrowed from Christianity. It takes unthinking people to embrace those Oriental cults with a deliberate mantle of mystery thrown over them, without examining the true meaning and history of those cults.

CHALLENGE OF CHANGE (THE): WHAT IS HAPPENING IN HOME MISSIONS, by John Milton Moore. Missionary Education Movement, New York. 204 pages. 60 cents and $1.

The author says this book is an attempt to carry to a larger audience the more comprehensive and vital conception of home missions proclaimed at the North America Home Missions Conference at Washington last year. New conditions in American life require a higher level of Christian statesmanship. Every Amer-



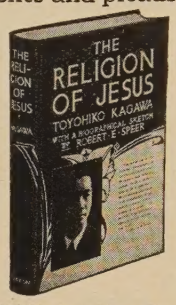
TOYOHIKO KAGAWA, "one of the striking phenomena of the world today"—Dr. Rufus M. Jones

THE RELIGION OF JESUS

By TOYOHIKO KAGAWA

The Outstanding Christian of the Orient

Not everyone can hear Dr. Kagawa speak, but every Christian should read his inspiring message. He tears down the artificial barriers which divide modern life into separate compartments and pleads for a religion that is an integral part of daily life, even as was the religion of Jesus. Cloth, 134 pages, $1.25.



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In support of such theses Dr. Moore argues acutely from trends and statistics derived from current experience. His command of data receives support from many authorities. He manifests a spirit of courageous, aggressive, forward-looking leadership.

CHRIST DOWN EAST, by R. G. Burnett. Fleming H. Revell Co., New York. 160 pages. $1.25.

A newspaperman has written a thrilling up-to-date story of the East End Mission in London. Started back in 1883 in the midst of London's terrible slum land, it has registered miracles of grace equal to any that have been recorded in the annals of Barnardo and others.

"Where is now the grace of God?" asked a London magistrate recently. This book shows that God's grace is flowing full and free as ever. Souls are saved and lives transformed in the parish of half a million submerged people served by this mission. One reads here of heroic endeavor, unceasing sacrifice, tragedy and humor in the incidents occurring from day to day.

MISSIONS MATCHING THE HOUR, by Stephen J. Corey. Cokesbury Press, Nashville, Tenn. 185 pages. 50 cents.

By missions the author means worldwide missions. He realizes that foreign missions are under cross-examination and fire, so he would meet criticism and the challenge of secularism by expounding the world program of the church today. The Jerusalem conference of 1928 furnishes him with themes and deductions.

This book is a revision of "The Preacher and His Missionary Message" published in 1930, for general use among lay men and women.

WORDS OF GOD IN AN AFRICAN FOREST (THE): THE STORY OF AN AMERICAN MISSION IN WEST AFRICA, by W. Reginald Wheeler. Fleming H. Revell Co., New York. 318 pages, illustrated. $3.

A couple of years ago the secretary for Africa of the Presbyterian Board visited the stations of the Board in West Africa. This book is a thrilling narrative of the history of that work since the first missionary arrived in Liberia in 1833 (158 pages). The rest of the book is an account of the author's trip and all he found of problems and opportunities and results.

"Do you know about God?" the author asked a pigmy.

"We are people who sit in the forest," was the answer. "How should we know about God? But we hear you have the words of God, and we want to know them."

Northfield is interested in this book in that Rev. Robert M. Russell, a member of the Presbyterian Board, who accompanied Mr. Wheeler, is a summer resident of Northfield. He contributes two chapters and all the photos except one antique.

Missionary Manuals

The Missionary Education Movement of New York sends the following catchy issues:

ADVENTURES OF MR. FRIEND, by Harold B. Hunting. 130 pages, illustrated. 75 cents and $1.

Twelve stories from the actual lives of country people in different parts of America, and engaged in different farm pursuits.

AGRICULTURAL MISSIONS (THE STORY OF), by Benjamin H. Hunnicutt and William Watkins Reid. 180 pages. $1.

Agricultural missions are now a permanent part of the activities of nearly all the big boards. Here are accounts of such efforts in India, China, Japan and Korea, the Near East, Africa, South America and Mexico, with a closing chapter on a program of agricultural missions and a call to this branch of service.

KOREA, LAND OF THE DAWN, by James Dale Van Buskirk. 200 pages, with map. 60 cents and $1.

Present conditions interpreted by one who has given 20 years to Korea.

ROVING WITH THE MIGRANTS, by Adela J. Ballard. 95 pages, illustrated. 50 cents.

The author is Western supervisor of migrant work for the Council of Women for Home Missions. One expressive animated map shows the things in every state in the Union that require migrant labor, from lumber to lemons.

TREASURES IN THE EARTH, by Fred Hamlin. 159 pages, illustrated. 75 cents and $1.

Ten human interest stories of Christian trophies around the world, including Borneo.

WORLD ON A FARM (THE), by Gertrude Chandler Warner. 84 pages. $1.

Adventures of a family that went to live at Pleasant Valley Farm, bringing connections with prize wheat from Bulgaria, a boy's garden in India, and other stories of Syria, Africa, and China.

ALSO RECEIVED

54th Annual Report of the Representative Church Council of the Episcopal Church of Scotland for the Year Ending 31st December 1930.
We are intrigued every year by the report of the Central Committee for the Welfare of Tinkers. No details are given as to work done or money used. Work is apportioned to churches within their respective areas. But why tinkers? Are they such a prominent feature of Scottish life as to move the hearts of Episcopalians to organize on their behalf? Are other denominations also solicitous? If not, why not?

In variety of activities of all kinds, at home and abroad, this report reads about like the reports of all the evangelical denominations. There are 414 congregations in Scotland and the isles.

The Steep Ascent: Report of the China Inland Mission 1931. 97 pages.
All the evidence available regarding the road of Christian discipleship and service of the C. I. M. workers and the Chinese churches in 1930 shows, it is said, that it was an uphill climb. Difficulties included civil war, the Moslem outbreak in Kansu, famine in Kansu and Shansi, the Communist menace, opposition in various forms. But new heights were gained. Baptisms numbered 4916, some hundreds more than in 1929. Church expansion, advance into new territory, revivals, acceleration of the establishment of an indigenous church, deeper work among children, and fruitfulness in medical work marked the work throughout China.

Reinforcements are still sorely needed. Of the 200 more workers called for a couple of years ago only 82 had reached the field in 1930, though others are in training. The active list is reported as 1183 workers, as compared with 1162 in 1929.

The financial receipts are cause for gratitude and praise. England, North America, Australia and China,—each reports increased receipts over 1929! The total income was $1,056,342.40, gold. "It is the Lord's doing, and we should tell about his remarkable financial provision with that true humility of mind that shrinks from self-exaltation!"

AMONG NEW BOOKS

Bibliographical Guide to the History of Christianity (A), by S. J. Case. University of Chicago Press, Chicago. 265 pages. $2.50.

Christ Down East, by R. G. Burnett. Revell. 160 pages. $1.25.

Christian Freedom, by William M. MacGregor. Harper and Brothers, New York. 392 pages. $3.

Christmas Traditions, by William M. Auld. Macmillan Co., New York. 179 pages. $1.75.

Comfort of Assurance (The), by Henry G. Layer. Christopher Publishing House, Boston, Mass. 57 pages. $1.25.

Dry America, by Atticus Webb. Cokesbury Press, Nashville, Tenn. 147 pages. 50 cents.

Education in the Christian Religion, by John W. Shackford. Cokesbury. 200 pages. $1.50.

Fighting Parson (A), by Alexander Irvine. Little, Brown & Co., Boston, Mass. 289 pages. $3.

5000 Best Modern Illustrations, by G. B. F. Hallock. Richard R. Smith, New York. 770 pages. $1.

For Times of Crisis, by Ilion T. Jones. Westminster Press, Philadelphia. 113 pages. $1.25.

Life's Four Windows, by Samuel W. Purvis. National Publishing Co., Philadelphia. 340 pages. $1.50.

Life's Great Adventure: Prayer, by Solomon Cleaver. Smith. 163 pages. $1.50.

Making of the Christian Mind (The), by Gaius Glenn Atkins. Smith. 336 pages. $1.

Meeting the Challenge of Modern Doubt, by James Gordon Gilkey. Macmillan. 249 pages. $2.

Missions Matching the Hour, by Stephen J. Corey. Cokesbury. 185 pages. 50 cents.

Model Aircraft Builder (The), by Chelsea Fraser. Thomas Y. Crowell, New York. 384 pages, illustrated. $2.50.

Nestorian Missionary Enterprise (The), by John Stewart. Christian Literature Society, Madras. 352 pages. R4/–.

New Dimensions of Religion (The), by Allyn K. Foster. Macmillan. 291 pages. $2.

Open Doors in Religious Education, by John W. Suter, Jr. Smith. 128 pages. $1.25.

Real Romanovs (The), by Gleb Botkin. Revell. 336 pages, illustrated. $3.

Scrap Book (A), by Noy Jasper Dickerson. Christopher. 48 pages. $1.25.

Seven Christmas Trees, by James F. Dickie. Macmillan. 56 pages. $1.25.

Social Progress and Christian Ideals, by Myers, Jensen, King, Taylor. Cokesbury. 360 pages. $2.25.

Taproot of Religion and Its Fruitage (The), by Charles F. Sanders. Macmillan. 266 pages. $2.

These Agitators and Their Idea, by Harry M. Chalfant. Cokesbury. 363 pages. $2.

Torchlights to the Cherokees, by Robert S. Walker. Macmillan. 339 pages, illustrated. $3.

Way of the Sceptic (The), by John E. Graham. Dial Press, New York. 316 pages. $3.

We Need Religion, by Ernest F. Tittle. Henry Holt & Co., New York. 156 pages. $1.50.

Gift Subscription Fund

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Contributing Subscriptions are $2 a year, but any sum, small or large, will be welcome.

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Dear Sir,

In sending you the inclosed report I wish also to express a word of thanks for the monthly visits of your interesting and helpful paper. After ten years of constant reading we wonder what would happen to us if it should suddenly be stopped.

Gratefully Yours,
(Signed) W. L. Allison.

Chosen

Dear Sirs:

Just a note of appreciation for your paper, which is such an inspiration and helps to get the material for Bible classes all over Korea, in which I have had the privilege of helping.

I enclose some pictures taken in a class at a Presbyterian station. I am a Methodist missionary, but enjoy helping wherever I can.

Sincerely Yours,
(Signed) Helen Taylor Billings.

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5000 BEST MODERN ILLUSTRATIONS, compiled by G. B. F. Hallock. 770 pages.

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SERMONS ON OLD AND NEW TESTAMENT CHARACTERS, by Clovis G. Chappell. 189 pages.

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GET SET! by Wade C. Smith. Fleming H. Revell Co., New York. 157 pages. $1.50.

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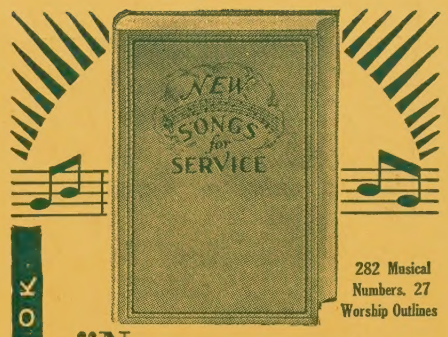
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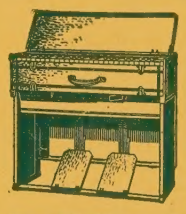

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And Jane came to Northfield

R.F.D. 3,
_____
New Hampshire,
July 21, 1931

Dear Mr. Speer:

For some time I have been thinking of writing you about our girl Jane. She was fourteen in April. She graduated from the graded school here on May 29th, and is ready for high school. We sent one of our girls to the high school and graduated her last year. I am pastor of the Methodist Church, which is five miles from town, and I have to pay transportation of one dollar a week on each child that goes to the town schools. Our village pays the tuition of $60. This is the only help we get. We have four children at home, and our salary is only $1000 a year and free parsonage. We keep a cow and some hens, or we could not get along on so little. I have incubators and hatch chicks, which helps us but means lots of work. I wanted to get enough ahead to send Jane to Northfield this fall, but my wife has got to have two sets of teeth made and has got to have glasses, and we must all have clothing and food.

I shut down the last incubator yesterday morning for this season. I have my equipment all paid for. This I have done since coming here three years ago last May. I have over $1200 invested in poultry equipment, but we have nothing ahead to amount to anything yet.

Is there any way Jane could come? This is all I can ask. She is a good Christian girl and a member of our church.

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